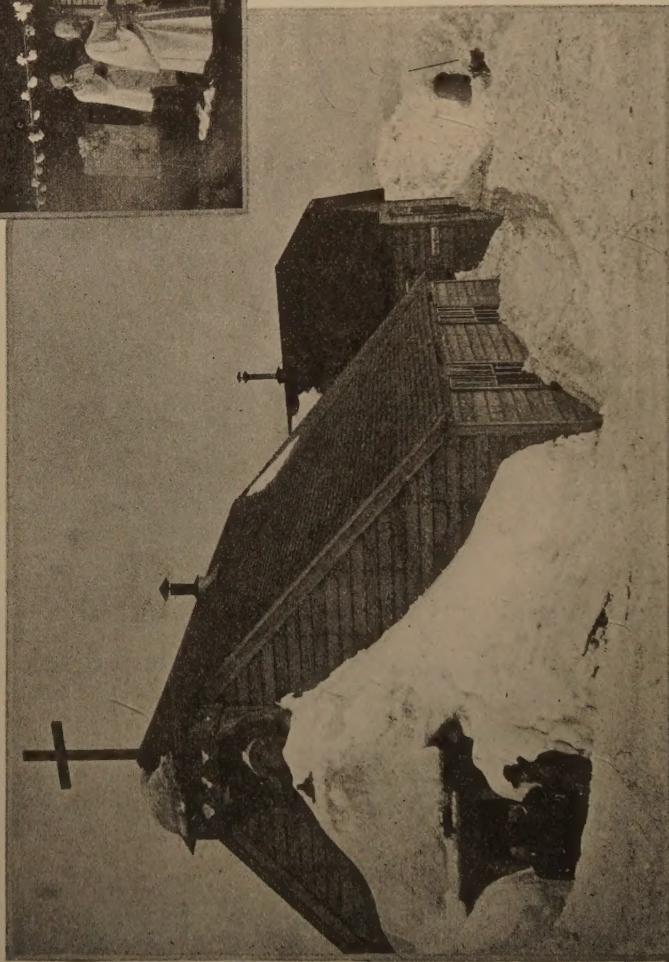


ST. MARY'S CHURCH, NOME, AFTER A SNOW STORM



AN EASTER DAY SERVICE
AT ST. MARY'S

THE CHURCH ON THE COAST OF BERING SEA

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXX.

April, 1905

No. 4

THE PROGRESS OF THE KINGDOM

The Present Treasury Condition

IN saying that the deficit in the missionary treasury is increasing rather than diminishing,

we have no intention of sounding a note of despondency or dismay. On the contrary, there are abundant reasons for hopefulness and for thankfulness. The tide of missionary interest is steadily rising. Gifts for missions are increasing. The income for the first six months of the present fiscal year, September 1st to March 1st, is \$11,000 greater than for the corresponding period of last year. Never before, since the Church has had a general missionary treasury, has the income been so great. Nevertheless, the fact remains that obligations that must be accepted increase more rapidly than the gifts of the Church to meet those obligations. These figures tell an interesting story:

How the Obligations of the Board of Missions Increase

YEAR after year the Board of Missions keeps its appropriations at the lowest possible point. Just how rigid its economies are in this

direction none know so well as the missionary leaders, whose appeals for larger aid are perforce denied, and whose requests for permission to advance are regretfully negatived. When it made its appropriations for the year beginning September 1st, 1904, the Board of Missions did not dare to make any substantial increase, because it realized that the gifts of the Church for the preceding year were \$38,000 less than the appropriations. Then the Church in General Convention at Boston assumed new responsibilities and turned them over to its executive committee for missionary management, the Board of Missions, but

The deficit on September 1st, 1904, was.....	\$157,742.12
The appropriations for current work, including the amount needed for the support of the missions in Brazil and Cuba, are	815,537.40
The amount required therefore by September 1st is.....	973,279.52
In payment of these obligations there was received to March 1st, 1905	231,766.64
The amount still to be given, if all bills are to be paid, borrowed money returned, and the Reserve Funds restored, is.....	741,512.88

gave the Board no means wherewith to meet those new obligations. A few months later, acting in accordance with what it believes to be the will of the Church, the Board acceded to the request of the American Church Missionary Society, and accepted the responsibility for the missions in Cuba and Brazil. Month by month, since September 1st, emergencies and imperative needs have compelled the addition of items to the budget. Thus, in spite of its care not to increase appropriations, the Board of Missions finds that it is this year responsible for \$100,000 more than for the preceding year. Appropriations, it must be remembered, are absolute guarantees of certain amounts. Those amounts must be paid.

*Shall Economies
be Practised in
the Home Church
or on the
Mission Field?*

THE Board of Missions has consistently preferred to accept the responsibility for facing a deficit rather than to cut down appropriations.

In this we believe it will have the approval of the Church. This is no time to practise economy by lessened missionary effort and outlay. The Church spends each year more money upon her parochial work, in the building of worthy churches and supplying the accessories of worship; in providing for the convenience and comfort of worshippers, and in ministering to the needs of local communities. All these things are good. The danger is the failure to maintain a proper proportion between parish equipment and work and the investment for Church extension. As individual Churchmen, our personal expenditures increase from year to year at a striking rate. "Every time I come back to the United States," said a missionary bishop from the Far East, a few months ago, "the thought which comes first and stays longest is that of the enormous increase of wealth and luxury. The old simple life, in which Americans used to have pride, is vanishing, or has vanished. One feels that it is not good for a people to be so oppressed by ma-

terial things as we are now." Here, again, the need is for the exercise of a due proportion between the things that make for the world's progress and those that minister to personal pleasure. We say that this is no time for the Church at home to practise economies upon the mission field. Yet it is obvious that the present condition cannot be indefinitely prolonged. The Board of Missions cannot go on year after year hoping that the Church will recognize its opportunity and claim the privilege of making its gifts commensurate with the human need it is called to relieve.

*What
Retrenchment
Would Mean
to the
Mission Field
and the
Home Church*

THE alternative is to reduce appropriations, or, at best, decline to increase them. This last, in many instances, is almost equivalent to a reduction. In either case, it means calling a halt, and a halt inevitably becomes a retreat. The only way out lies ahead; not behind. Reduced appropriations would mean that some missionaries would accept cuts in their stipends, and that others would put even more of their stipends than they do now into their work. In other words, the missionaries would pay the greater part of the bill. The 1,600 members of the mission staff would pay what should be shared among the 800,000 communicants, or rather among the 2,000,000 baptized members of the Church. That is not American fair play. Reduced appropriations would mean that a community in the West is to be left unshepherded; that in the southern mountains, or in central China, or upon the African coast a mission school is to be closed, while young people who were beginning to see the light ahead would be turned back into darkness. A hospital ward may be closed in one place; in another a native Christian, who has demonstrated his fitness as a mission teacher or catechist, may be sent back to secular employment. But these would not be the most damag-

ing results of a reduction. The efficiency of the mission staff would be weakened. Men and women, however devoted, cannot be expected to work with the necessary courage, vigor and confidence, when they know the Church at home is failing to keep pace with them. To reduce an appropriation that should be enlarged is to serve notice upon the missionary to go more slowly. He may decline to heed it at first, but after a time the steady push of his work relaxes. The nerve of his enterprise has been cut. How can it be otherwise? Then there is the home Church. What will be the effect of reduced appropriations there? The result will be as certain as the working of a natural law. The Church will be the poorer in spirit and will be less fitted to cope with its local work because it will lose the spur and stimulus that always come from reaching forward to larger tasks and new victories.

*Success
Creates New
Obligations*

WHY is more money needed from year to year for the Church's Mission? Simply because that Mission is increasingly successful. More dollars are needed this year than last, because last year's dollars have made so good a record of achievement. If the enterprise were an unsuccessful or a hopeless one, the need for funds would soon end. But every success opens a new door of opportunity, and creates an obligation to repeat that success. The ability of the Church, demonstrated over and over again, to minister to some growing western community more completely than any other Christian body can do, only increases her responsibility to go to new places, where her constructive influence is still unknown. Every missionary bishop on this continent feels this pressure upon him. A community in a non-Christian land notes what a difference the planting of the Church has made in a neighboring community. Homes are cleaner, families are happier, the little ones are cared for as never before, and the boys and girls

are given a chance such as their parents never dreamed of. Is it strange that this unreached community asks for Christian teachers? Perhaps, as has been the case recently in China, property is purchased by still heathen people, or a building is rented and placed at the disposal of the bishop; and all this without the least effort on the part of the missionary to extend his work. These evidences of success might be multiplied indefinitely. Do these things mean success, or failure? Do they, or do they not, create obligations?

*The Cuban
Outlook*

THREE months of residence and travel in Cuba have convinced Bishop

Knight that there is a vast amount of work for the Church to do in that island. The opportunity open before it to better greatly the life of the native population, while at the same time needed care is given to the increasing number of American residents, seems almost without limit. Services are now being conducted in Havana, Santiago, Matanzas, Bolondron, La Gloria, Sagua La Grande and on the Isle of Pines. On the south coast an American layman is holding services as a lay-reader at Guantanamo harbor, where a large number of soldiers and civilians have been engaged in work upon the United States naval station. Requests for services at eleven other points not now occupied by the Church have reached Bishop Knight, and he finds that he could easily open twenty-five new stations with profit. A meeting of about forty prominent laymen of Havana was held recently at Bishop Knight's residence, to consider plans for a central church building in the city. It is the present hope to erect a group of buildings, including the church, bishop's house, deanery and schoolroom, to cost in the neighborhood of \$100,000. Nearly 200 American communicants of the Church have been found in Havana. They will co-operate heartily in the Bishop's plans for development.

The Progress of the Kingdom

Needs and Possibilities in Mexico

BISHOP AVES has been travelling widely over the new foreign missionary district of Mexico, to which the Church sent him last December. Thousands of Americans have gone into Mexico during the past few years, to develop Mexican mining properties and other enterprises. There are at least a dozen points where the American community ought to have immediate care from the American Church. At present there are only three English-speaking clergymen, and one lay-reader, maintaining services for Americans. At Cananea, far in the north, with a mining population of about 15,000 people, more than half of whom are Americans or English, there is great need for a resident clergyman. The people have asked Bishop Aves to send one, and have promised to give at once two-thirds of his stipend. At the other end of the country, 1,800 miles away, a man is needed to minister to Salinas Cruz and Coatzacoalcos. Cuernavaca and Puebla, too, need the

Church's care. These names are strikingly unfamiliar, but for all that, they stand for a need that is real and present. It is a little difficult for one reared in these United States to understand how it can be that in the republic to the south of us, the official antagonism of another Christian body should make it next to impossible to secure any place in which the services of a Church that is Catholic without being Roman could be held. That, however, is the case in Puebla, where Bishop Aves found official Roman influence so strong that the only place where he could hold services was the railroad station. The agent in charge happens to be a Churchman. In these unusual surroundings the Holy Communion was celebrated, and eighteen of the Church's children, for the first time since their residence in the place began, were enabled to partake there of the Divine Feast. That this antagonism is purely official rather than racial, is abundantly shown by the cordial reception Bishop Aves has had from the Mexicans wherever he has gone. He has already visited most of the missions of the



native Church, in some instances climbing high up along the mountain sides, where little communities of the Mexican Church people have made their homes. The May number of THE SPIRIT OF MISSIONS will contain an account of some of the Bishop's recent experiences. To revert for a moment to the communities of Americans, it is important that the Church should grow strong among them, in order that they, in their turn, may lend the aid which they can and will give in time, in the furthering the work among the native Mexicans.

*The Newspapers,
Minister Lyon,
and the
Liberian Mission*

LAST October there appeared in a number of daily papers throughout the country a dispatch dated from Washington, ostensibly summarizing a report received at the State Department from the Hon. Ernest Lyon, United States Minister to Liberia. The missionaries were criticised unsparingly, because, in common with other foreigners (that is a point worth noting), they showed signs of moral degeneration through living in the climate and under the social conditions of West Africa; and because, in adopting the barter system with the natives, some of the missionaries placed themselves on the same level with the traders (another point worth noting), made large profits and seemed to be quite as much interested in their commercial as in their religious enterprises. The dispatch was brought to the attention of Bishop Ferguson, who promised to investigate as soon as he returned to Africa and could see Minister Lyon. In the meantime, the State Department was asked to supply this magazine with a copy of the report. In forwarding it the Acting Secretary of State wrote: "This Department finds nothing in the report to warrant the designation which the newspaper article referred to gives it." The caption, by the way, under which the article appeared in the Boston *Herald* was "Prey on the Heathen."

*Minister Lyon
Speaks
for Himself*

M I N I S T E R Lyon's report does contain some criticisms of some missionaries; but his words removed from their context and printed under such a "scare heading" easily produce an impression which he would not desire to give. There lies before us as we write a letter from Minister Lyon to Bishop Ferguson, in which the Minister says that "the newspaper extracts have been disconnected and arranged to serve a sensational purpose." So far as the Church is concerned, it is satisfactory to know that, in the words of Minister Lyon, "there is no missionary enterprise of the Protestant Episcopal Church comprehended in the scope of my report." He continues: "I unhesitatingly commend the work that the Protestant Episcopal Church is doing in Liberia, both among the civilized and heathen population of the Republic." In one of the paragraphs of his report to the State Department, Minister Lyon pays a high tribute to Bishop Ferguson, and says that the Church in West Africa is doing well, maintaining, besides its other activities, many institutions of learning.

*Missions
in the Monthly
Magazines*

TWO of the great general magazines for April contain articles of a frankly missionary character. More than that, each article embodies an appeal for financial aid. Could there be any more striking sign of the times? To have suggested such an article to a magazine editor five years ago would have been to invite a declination, in which courtesy and surprise would have been the most prominent features. The article in *McClure's*, by Dr. Grenfell, will be familiar reading to all who have followed the work of Bishop Rowe and his helpers through THE SPIRIT OF MISSIONS. Dr. Grenfell deserves everything that Mr. Norman Duncan says in his brief introduction. It is a pity that the latter did not deny

himself the little fling about the missionary of the "sentimental, weak-kneed type." Nothing is gained for Dr. Grenfell and his admirable enterprise by a passing sneer at missionaries. The difficulty probably is that Mr. Duncan's acquaintance with missionaries is somewhat limited. When he writes of Dr. Grenfell he knows his subject, but when he undertakes to contrast him with the missionary body generally, he is entering a field where his experience is probably too limited to permit his doing exact justice. One of the Editor's most interesting experiences last winter was when he persuaded Bishop Rowe and Dr. Grenfell to lunch with him. To hear men who are accustomed to defy nature at her worst calmly compare notes about their experiences, was enlightening and inspiring to the last degree. Some day a magazine editor will discover Bishop Rowe, and all his competitors will wonder why they did not do it long ago.

Africa's Appeal to Christendom

THE *Century* article deals with "Africa's Appeal to Christendom," voiced

by Prince Massaquoi, formerly a student at St. John's Mission, Cape Mount. Dr. Josiah Strong stands sponsor for the Prince, but is in error, we have reason to believe, in stating that he was confirmed in the Church. Prince Massaquoi writes most interestingly of native life and its need for the things which only the Christian religion can supply. The particular point of his appeal is for the industrial training of his people. True, there is little enough of this in Liberia, though Bishop Ferguson has long desired to establish industrial teaching, but lack of funds has prevented beginning such an undertaking on a scale which the Bishop felt worthy of its importance. Some might receive the impression from a perusal of the article that industrial missions are quite unknown in Africa. This is a mistake. There is excellent industrial work under the Basle Mission

on the west coast, and under other European missions in South Africa. If, as may well be the case, readers of the *Century* who are also members of the Church are impressed by the statements so interestingly made by a native African on behalf of his people, it will be well to communicate with the officers of the Missionary Society at the Church Missions House, who know the needs of the field.

The Missionary Thank-Offering

THE Missionary Thank-Offering to be presented in Richmond in 1907,

as Mr. Pepper has outlined it, will certainly be its own commendation. The plan is reasonable, statesmanlike and timely. The names of the three gentlemen upon whom has been placed the responsibility of realizing its possibilities are a sufficient guarantee that whatever is done will be done well. The Thank-Offering really means the calling out of a great force latent in the Church—the corporate interest, devotion and liberality of her laymen. If the efforts of the committee are seconded all over the country by bishops, clergy and laity with the same enthusiasm and practical common sense that the committee will put into the plan, the result will be an offering at Richmond of not less than \$500,000. Even if all possibilities are not realized at this first effort, the endeavor will justify itself in the information that will be gathered, and the organization that will be effected. This offering, however, is a plan about which there need be, and must be, no "ifs." It is something which ought to be done, and, therefore, can be done. The watchword of the new endeavor might well be that of the few students of Williams College, who, just one hundred years ago, banded themselves together to further the evangelization of the world, "We can do it if we will." But we have no sooner written this than we find the objectionable "if." So let the statement be, "We can do it, and we will!"



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HOW ALASKA WOULD LOOK IF IT WERE PLACED UPON THE UNITED STATES

HOW THE CHURCH WENT TO ALASKA, AND WHAT HAS BEEN DONE THERE

WHEN the Indians long ago gave the name Alaska, meaning "Great Country," to the land in which they lived, they were not indulging in any patriotic exaggeration. Place Ketchikan, our most southeasterly mission, where the Rev. Thomas Jenkins is stationed, upon the city of Savannah, and Point Hope, our most northwesterly mission, where Dr. Driggs has done such heroic work these last fifteen years, would fall into the centre of North Dakota; while the westernmost of the Aleutian Islands, which stretch out like a long "feeler" of some gigantic insect, would reach to the coast of California. This is the district of magnificent distances for which Bishop Rowe is responsible to the Church.

The territory of Alaska was purchased from Russia in 1867 for \$7,200,000. The purchase created great difference of opinion and aroused much opposition.

The general verdict at the time was that "it was wasteful extravagance to give \$7,000,000 for 570,000 square miles of icebergs and polar bears." Secretary Seward, who was the prime mover in the purchase, persevered, however, and his wisdom has been more than justified. In a single year the value of the products of the mines and fisheries of Alaska is more than three times the purchase price.

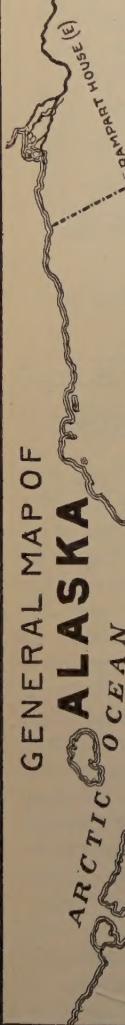
At the time that Alaska came into the possession of the United States, the only missionary work in the territory was that carried on by the Greek Church. For ten years after the purchase, practically nothing was done by the Christians of the United States. The Presbyterians were the first to enter the field, in 1877. They have now a number of strong missions among the Indians in the southeastern section, besides congregations of white people in some of the larger towns. Other Christian bodies are also at work.

GENERAL MAP OF

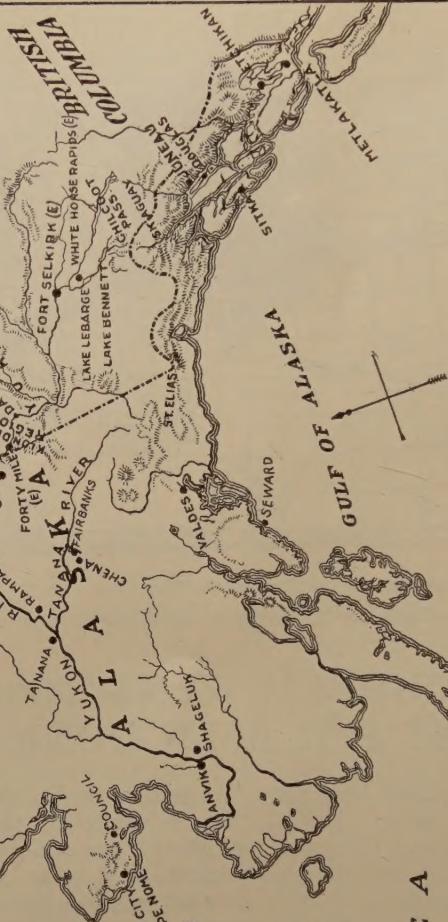
ALASKA

OCEAN

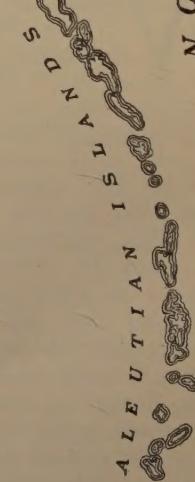
EASTERN SIBERIA



BRITISH
COLUMBIA



B E R I N G S E A



N O R T H P A C I F I C O C E A N

SCALE OF MILES.

MAP OF ALASKA, SHOWING THE AMERICAN AND ENGLISH MISSIONS
The latter are indicated by (E). Metlakatla Mission is an Independent Station

The Beginnings of the Church's Work

In 1882 Bishop Paddock, who was then missionary bishop in the State of Washington, visited southeastern Alaska, with a view to recommending some plan of work. Nothing, however, came of his visit, and it was not until 1886 that the Rev. Octavius Parker, of California, was appointed the first missionary of the Church to Alaska, with instructions to begin a mission among the Indians at some point on the Yukon River. Landing at St. Michael he found himself faced by many discouragements, but in April, 1887, when things seemed most hopeless, a company of Indians from Anvik asked him to visit their settlement. In this year, 1887, the Rev. John W. Chapman, a young deacon of the Diocese of New York and a native of Vermont, was appointed a second missionary. He joined Mr. Parker in June, and together they proceeded to Anvik to begin the work at the Church's first mission in Alaska. Rude buildings for a mission house and a schoolhouse were erected. Later a beginning was made upon a church, and in 1894 the present Christ Church was completed. Its erection was made possible by means of a part of the first United Offering of the Woman's Auxiliary. Mr. Parker retired from the mission in 1889. Mr. Chapman is still in the field as the leader of the Anvik station.

The second mission the Church opened in Alaska was far to the north, at Point Hope. Early in 1890 Lieutenant Commander Stockton, of the United States Navy, informed the missionary authorities of the condition of the natives at Point Hope. Their naturally hard lot was made worse by the degrading influences introduced by vicious white men who landed occasionally at the Point from the whaling vessels. No effort to better their condition, physically, morally, or spiritually, had been made, and Lieutenant Commander Stockton urged that a missionary, and, if possible, a medical missionary, should be sent to their relief. Dr. John B. Driggs, a

physician of Wilmington, Del., offered for this service and reached Point Hope in July, 1890. The steamer on which he had taken passage landed him and his goods on the shore, and left him among a strange people with no hope of communicating with his friends for at least a year, until the steamer returned. There was no mission house for him to occupy, but he had brought a portable building with him. A heavy storm came up at the time of his landing and made it impossible to erect the house. He lost much of his clothing and most of his goods. For several nights his only sleeping place was a small enclosure made of boxes and a few boards, with a sail for a cover. Difficulties, however, could not discourage Dr. Driggs, and as soon as the storm was over he went to work to get his house and schoolroom ready for possible pupils. October 1st, 1890, everything was ready, but a heavy snowstorm came up and lasted for nine days. Naturally there were no pupils. On the morning of October 10th, one boy presented himself. Thus the Point Hope mission began. Before the year was out the number of pupils had grown to over fifty.

Another of the missionaries of those early days was the Rev. Jules T. Prevost, who arrived in 1891 and assumed charge of an out-station among the Indians five hundred miles up the river. After a time it became apparent that this mission was not located to the best advantage and Mr. Prevost, with great skill, succeeded in transferring most of the buildings still further up the Yukon, to the point where the Tanana joins it. Here he has worked with great faithfulness and success, and, like Mr. Chapman, has built up a strong Indian mission, of which he is the much loved leader.

The first regularly appointed women missionaries of the Church were Dr. Mary V. Glenton and Miss Bertha Sabine, both of whom were assigned to Anvik in 1894. After some time Dr. Glenton retired, and is now a medical missionary of the Church in China.

Miss Sabine still continues her devoted and successful work as teacher and general helper in the work among the Anvik women.

Physically, Alaska falls naturally into three sections. In all of these sections the Church has interesting and successful missions. On the southern and southeastern coasts, at places like Valdez, Seward, Skagway, Sitka, Juneau, Douglas and Ketchikan, these missions minister almost entirely to the white population. When our Church entered the field the Indians of this section were already being cared for by other Christian bodies.

Along 2,000 miles of the Yukon River, from Eagle to St. Michael, the Church has planted stations for work among both whites and Indians. Anvik, Tanana and Rampart are the most important Indian stations, while Eagle, Circle, and Fort Yukon have the largest white populations on the river, though the number is small enough at best, varying from 100 to 300 or 400. At the present time all the Yukon River towns are far overshadowed in size and importance by the new mining camp, Fairbanks, on the Tanana. It is only about two years old, but already has a population of fully 10,000 people. Here the Church has a strong mission.

In the Arctic section of Alaska the Church's missions are at Cape Nome and Council City for white people, and at Point Hope for Eskimos.

It is a simple matter thus to group and summarize the Church's present missions in Alaska, but they represent years of hard work by Bishop Rowe and his staff. If the Church was slow in sending missionaries, she also delayed long before she sent a bishop. Alaska was made a missionary district in 1888, but it was not until 1895 that Bishop Rowe was elected and consecrated.

The Bishop of Alaska

Bishop Rowe was born in Toronto, Canada, and was graduated from the University of Toronto in 1878. The following year he was ordered deacon, and

was advanced to the priesthood in 1880. Few men have had training in their early ministry which so thoroughly fitted them for their life work. The first five years of Mr. Rowe's ministry were spent in work on the Indian reservation at Garden River, Ontario, on the shores of Lake Huron. This field required much travelling by small boats in the summer, and on snowshoes in the winter. While here he occasionally assisted the Bishop of Michigan by holding services at a mission at Sault Ste. Marie. In 1884 he was asked to leave his work in Canada and take charge of this Michigan congregation. There were only six communicants, but he went to work with characteristic determination, and in a few years the congregation numbered over 250 communicants and is now a self-supporting parish. Missions were established at five or six neighboring points. The church was enlarged three times, other improvements to the parish property were made, and the congregation exerted a fine and constructive influence upon the community.

In 1895, just before his election to the episcopate, Mr. Rowe was considering the possibility of leaving his work in the rigorous North, where he had served for so many years, and taking a post in some milder climate. But God had other plans for the man whom He had been training. So Mr. and Mrs. Rowe put behind them the desire they had long felt for the pleasanter lands of the South and went to a post which, beyond any other in the American Church, makes great demands upon physical courage and endurance. It also requires executive and administrative ability of the highest order, since work must be planned months, and sometimes years, ahead, because of the great distances and the long periods during each year when communication with the missions is uncertain, and often altogether impossible.

Bishop Rowe began his work in Alaska with the same practical devotion that had marked all his ministry. Going first into the southeast section, he chose Sitka



THE CHURCH OF OUR SAVIOUR, TANANA, ON A SUMMER DAY

as the see city of the district, and took steps to organize congregations of white people in Juneau and other points. His first confirmation service was at Anvik in August, 1896, when a number of Indians, prepared by Mr. Chapman, were admitted to the communion of the Church.

It is impossible to study in detail all the Alaska missions. Four may be briefly reviewed as types of the work done among Indians, Eskimos and white people.

I. Our Saviour, Tanana

The mission at Tanana will give some idea of the character of the work among the Indians. Its beginning has already been sketched. Its equipment consists of the best chapel in northern Alaska, a residence for the mission staff, a schoolhouse, a sawmill, and log cabins for two native helpers. There is no real hospital here, but a hospital ward was fitted up some time ago at her own expense by Miss Mason, the resident nurse.

Mr. Prevost's parish embraces about 100,000 square miles. In addition to his work at the central station he makes periodical visits to distant Indian camps along the banks of a number of streams

tributary to the Yukon. Each year the Indians from remote places come to Tanana to receive for a few weeks the instructions of the missionary, and then go home to tell from camp to camp others less fortunate than themselves, the story of our Lord, and to teach them the hymns they have learned.

The school brings under the daily influence of the Church a number of growing boys and girls, and its effect can readily be traced in the development of Christian character and the better home life of those who have passed through its training. One gratifying result of the school is the decreasing influence of the *shamans*, or native medicine men. Their teachings naturally abound in superstitions and are accompanied by cruel practices. In some communities on the Yukon the power of the *shamans* is now practically broken.

In spite of their poverty, these Indian people give generously for missions. "The offerings at Tanana," says Bishop Rowe, "from a people few and poor, for all objects in which the Church is generally interested, are such as would put to shame people and places of far greater privileges, wealth and numbers."

Mr. Prevost and Mr. Chapman, at



POINT HOPE MISSION. DR. DRIGGS'S HOUSE IS IN THE FOREGROUND; THE BUILDING USED AS A CHAPEL AND A SCHOOL IS AT THE RIGHT

Anvik, have practically produced a written language for the Yukon people. When they began their work the language had never been written. Many years of study have enabled them, not only to compile valuable vocabularies, but to trace the construction of the spoken language, and to teach the native people more about it than they had ever known before.

Near Tanana there is a military post with a white population, to whom Mr. Prevost has given the services of the Church. Through the generosity of Miss Mason, who has annually given back her \$500 stipend to the mission, a cabin has been purchased and fitted up to do duty as chapel and reading room. This service of the white population near an Indian mission is characteristic of all the work on the Yukon.

II. St. Thomas's, Point Hope

St. Thomas's mission, Point Hope, is the best Christian work among the Alaska Eskimos. The beginning of the mission has already been traced. Dr. Driggs has given himself with singular devotion to the betterment of the 500 or more people who live at Point Hope and in the neighboring country. He has taught and baptized the children, married many of the older people, prepared a number for confirmation, and showed them how to live more decently. Dr. Driggs has not only had to help the Eskimos forward, but he has had to shield them from

the counter influence of degraded white men, who introduced liquor and carried away their women. But, in spite of heavy odds, a distinct advance has been made. Dr. Driggs thus summarizes some of the improvements he has been permitted to see:

Formerly the Point Hope people knew practically nothing of personal cleanliness, but the mission has introduced soap and towels, and things have changed for the better. The gifts of clothing sent by the Woman's Auxiliary have added greatly to the appearance and personal comfort of the wearers. Home life has felt the influence of the mission. Instead of holes cut through the floor for an entrance, they have introduced small doors, which, to one who knows the discomfort of going in and out of the old *iglos*, is quite an improvement. Not one of the old homes which were here on Dr. Driggs's first arrival is left standing.

When Dr. Driggs went to Point Hope he was warned that the people were wild and lawless. To-day Americans can travel in perfect safety throughout Eskimo land, and can make their wants known in English. This is understood by most of the younger people, who have been trained in the school. Even in isolated villages the Eskimos keep track of Sunday. Each day the father makes a pencil mark on a sheet of paper. Sunday is indicated by a longer mark, with a cross at the top. Often, when people cannot come to the Point Hope

chapel, the father holds family services in the *iglo*. Formerly no one was allowed to die indoors, for fear of placing the house under a hoodoo. So, no matter what the weather or the temperature, the dying one was turned out. That superstition is now gone. Polygamy, formerly common, is no longer practised, and the position of the women has generally been greatly improved.

III. St. Mary's, Nome

The mission at Cape Nome is an illustration of the Church's successful endeavor to minister to the gold-seeking population. In the winter of 1899, when the first news of the finding of gold in the sand on the shores of Bering Sea reached the south, Bishop Rowe knew that there would be a great rush of people to the spot as soon as navigation opened. It was important that a representative of the Church should be there ahead of the people. At that time Nome was a straggling village of a few huts, and probably not more than fifty people. It was impossible for the Bishop to get

to Nome, but he managed to send a message to Mr. Prevost at Tanana, telling him of the gold strike and asking whether he would try to reach Nome before navigation opened. It meant an overland journey on foot of 500 miles or more through the worst of the Arctic winter, but Mr. Prevost lost no time in setting out on this difficult enterprise. He reached Nome in April, 1900, secured property, raised money for a church tent and began holding services. When Bishop Rowe reached Nome, in July, he found a population of several thousand people. A city had sprung up almost in a night. He found Mr. Prevost living in a small tent on the tundra "amidst conditions which no man would seek or endure were he to consider his own pleasure." Later in the month the Rev. C. H. H. Bloor, who had been appointed missionary to Cape Nome, arrived. The two missionaries and the Bishop set to work to build a church with their own hands. With carpenters receiving twenty dollars a day, it was out of the question to have the work done in any other way. The re-



SITKA, WHERE BISHOP ROWE HAS HIS HOME. ST. PETER'S CATHEDRAL
IS IN THE CENTRE



AT FAIRBANKS THE CHURCH AND HOSPITAL STAND SIDE BY SIDE

sult of this enterprise is a strong mission, now in charge of the Rev. John White. St. Mary's Church is the centre of the best moral influence in the community.

IV. St. Matthew's, Fairbanks

Fairbanks, in the heart of Alaska, like Nome, is a great mining camp. Bishop Rowe heard of the gold strike in 1903 and visited the camp in February, 1904, after a hard overland journey from Circle City. He found about 500 people living under the usual frontier conditions. There was no resident clergyman, and only one religious service had been held in the place about a year before, when it was a small camp without any definite prospects. People were eager for a mission and seemed to prefer that it should be connected with the Church, so Bishop Rowe took immediate steps to establish one. He sent for the Rev. J. E. Huhn, at Rampart, to take up the work. Services were held in private homes and in a public building, until October, 1904, when the new St. Matthew's Church was completed. At that time it was the only church of any kind in a district of more than 20,000 square miles. The building also does duty as a reading-room. When the services are over, a curtain is drawn across the chancel, tables are moved out

upon the floor and are piled high with magazines, while round the sides are the bookcases containing the one thousand volumes of general literature which Archdeacon Stuck contributed from his own library. Night after night, until eleven o'clock or later, forty or fifty rough-garbed men may be found deep in the fascination of good literature.

At the side of the church stands St. Matthew's Hospital, built in part through the gifts of the local community and in part from money which Bishop Rowe was able to contribute. It has been an untold blessing to the town. Look into its wards. Here is a man who slipped on a ladder going down into a shaft and broke his leg badly. He was brought twenty-five miles on a sled. Next him lies a man very low with septic poisoning, following a delayed operation for appendicitis. This typhoid patient is in a critical condition, and no wonder, when one sees the cabin from which he was brought. Another man is awaiting an operation for the removal of a part of his foot, which has been frozen. Still another has had an eye blown out by a premature explosion. He was brought in on a sled nearly 200 miles, and not a human habitation along the way. Besides the ward work, there are numerous dispensary cases for the treat-

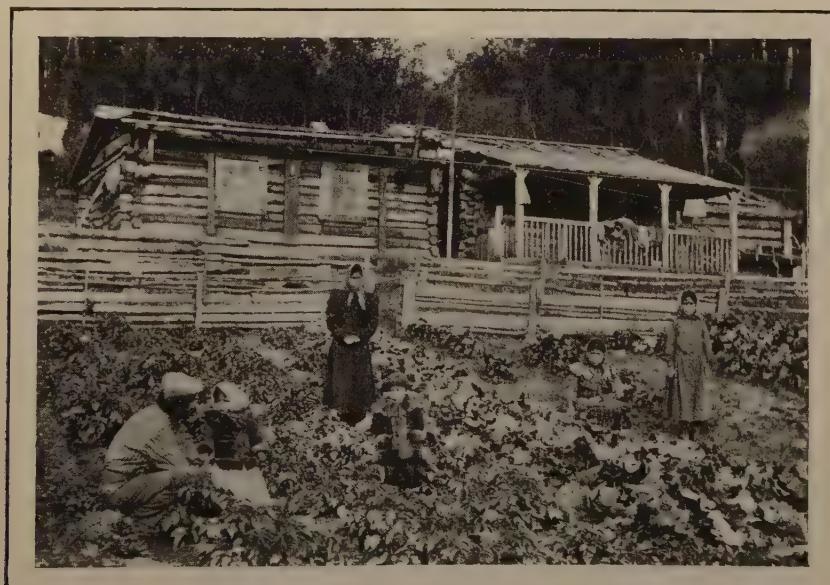
ment of burns, frost-bites, axe-blows, and gunshot wounds. St. Matthew's is the only hospital in all that country except the military hospital at the mouth of the river, about 300 miles away. Deaconess Carter is an ideal hospital superintendent. Her name is almost sacred in the town, and she is called "the little angel in black." Before going to Fairbanks she was stationed at Skagway, and when Bishop Rowe sent for her to begin this new work she joined a party bound in the same direction and drifted down the Yukon on a cabinless scow, the journey occupying nearly a month.

There are no residences as yet at the Fairbanks mission for the members of the staff. The Rev. Hudson Stuck, who, as Archdeacon of the Yukon, makes his headquarters at Fairbanks, lives with the resident missionary in a lean-to at the back of the church, while Miss Carter and her assistant, Miss Farthing, have quarters in the hospital.

Many stations and much good work must be passed by. The same spirit that has brought success at the missions outlined has been at work elsewhere. The record may be briefly summarized thus:

When Bishop Rowe reached Alaska the only missions were those at Anvik, Fort Adams (now at Tanana), and Point Hope. After nine years the Church is represented by central stations at twenty points, with a number of out-stations among the Indians. The church buildings number thirteen. There are eight schools for Indians and Eskimos. Seven small and simple hospitals do untold good in caring for the physical need of the white miners and Indians. The staff now includes, in addition to the Bishop, fourteen clergymen. There are twelve white and native lay-readers, seven nurses, and four women teachers and assistants. Two mission sawmills have done much for the native population by helping them to secure lumber to build homes.

Last year the baptisms numbered 148 and the confirmations 120. Figures showing communicants are unreliable, because of incomplete returns and the constantly shifting population. The number, however, is not far from 600. Of these seven are Eskimos, and the remainder are about equally divided between whites and Indians.



A NATIVE HOUSE AT ANVIK

Before the Church came this man and his family lived underground



BISHOP ROWE ON THE TRAIL LAST WINTER. THE BISHOP IS AT THE HANDLE-BARS OF THE SLED

WITH BISHOP ROWE ON THE ARCTIC TRAIL

TWO qualities are pre-eminently needed by the man who would travel the winter trail in Alaska, an instinct for finding one's way and bulldog grit. Let us follow Bishop Rowe on a winter journey, and let him tell the story largely in the words of his last annual report.

But before starting, we must join him in a month's preliminary work, as he gets into physical condition. A run of five miles or more every day is good for the wind. Climbing hills is practice, though only child's play compared with climbing the mountains that must be crossed later. Skipping rope is a most unepiscopal occupation, it must be admitted, but it is valuable in developing the muscles of the leg. Ability to do well at the running long jump may stand one in good stead some time on the trail. Then the sled must be examined and tested. There must be frequent runs with the dogs to learn their several peculiarities. A month or five weeks can easily be spent in this preparatory work, until the Bishop is as hard and fit as a college athlete.

At last he is off.

Starting from Tanana

"Our sled was loaded with robes, tent, stove, axes, clothing and food for sixteen days for dogs and selves. . . . Wind blew the snow like shot in our faces. I kept ahead of the dogs, leading them, finding the way. We had to cross the wide river; the great hummocks made this an ordeal; had to use the axe and break a way for the dogs and sled. In the midst of it all the dogs would stop; they could not see; their eyes were closed with the frost; my own were; so I rubbed off the frost and went on. The time came when the dogs would—could—no longer face the storm. I was forced to make a camp. It was not a spot I would choose for the purpose. The bank of the river was precipitous, high, rocky, yet there was

wood. I climbed 100 feet and picked out a spot and made a camp fire. Then returned to the sled, unharnessed dogs, got a 'life line,' went up and tied it to a tree near the fire. By means of this we got up our robes and food sufficient. Here after something to eat we made a bed on the snow. . . . It was a night of 'shivers.'

Cold and Shivering Nights

". . . After a sleepless night we were up before daybreak. It was still blowing a gale; had some breakfast; tried to hitch the dogs, but they would not face the storm, so I resigned myself to the situation and remained in camp. It was my birthday, too. I kept busy chopping wood for the fire. . . . In carrying a heavy log down the side of the mountain, I tripped, fell many feet and injured shoulder slightly.

"After another cold and shivering night we found the wind somewhat abated and, without breakfast, hitched up the dogs, packed sled and were travelling before it was very light. . . . Early in the day, while piloting the way, I encountered bad ice, open water, broke through and got wet. After that I felt my way with axe in hand, snow-shoes on feet, until it grew dark. . . . In the darkness I broke through the ice and escaped with some difficulty.

"Next morning we made another start; took another course; found the way through the mazy sloughs and islands, camping for the night. All night the wolves howled near by, and we had to keep our dogs near the fire to prevent their being killed. Bitter iron cold shackled the Northland. By night the fire roared defiance to a frost which it could not subdue, while dog and man crouched near it for protection from its awful power. When outside of the fire's light, the heavens were ablaze with moving lights—'the Aurora Borealis' of the

Arctic shone with wonderful brilliance, assuming every shape, while the colors varied and changed and quivered, so that one almost heard the electric action. Only the great white desolation, silent, awful, broken by the wail of wolves or the cracking of ice, as though strange spirits were all about you."

Climbing Mountains at fifty below Zero

Sometimes mountain summits must be scaled. This is how it is done:

"The first great summit we climbed was the 'Eagle' range. Here I had to attach a line to the sled and help the dogs pull the sled up the steep mountain side. It took many hours of hard work. We could go but a few feet at a time, then breathless rest. To pull hard and call to the dogs in a fifty below temperature was an exertion that soon exhausted one. On the summit we had a view that was almost worth the climb, but valuable from the fact that I could take my 'bearings.' Fortunately there was no wind. On distant ranges' cariboo travelled by the thousands. The descent was made by 'locking' the runners and simply going. My tobogganing experiences served me well in such places."

One of the most trying experiences Bishop Rowe ever had was the journey from Fairbanks to Valdez in the early winter of 1904. The distance was 500 miles. There was no trail. The way was uncertain. Heavy snows had made the travelling difficult. Those were trying days and nights.

"Did not sleep last night; very cold; shoulder pained. Must be sixty-five below. A low mist hangs over the snow, a sign of intense cold. Broke camp; dogs unwilling to start—too cold for their feet—sleds pulled hard.

". . . Slept better. Fingers ached; froze them yesterday. Cold as ever. Hard to persuade dogs to start; they whined and held up their feet. Entered a long slough—glaciers on one side; encountered an overflow and had to take to the high bank and make a way along it, through the trees, for two miles before we could take the ice again. Seventy below. . . .

"Steam covered the whole river. This showed the presence of water on the ice. Had a terrible time working round it. Came to places where the ice ceased, and ten feet below the open water flowed like a 'mill-race.' Had to cross and recross, work backwards in order to avoid open water, and finally get a place where we could safely cross. Dogs very weary—feet bleeding. Camped at 6 P.M.

"The wind rose, howled down the canyons and we were forced to get up at 3 A.M. and break camp. . . . The wind was hard to face; blew our sleds over. I fell down a ledge, sled and all; hurt slightly."

Travelling on Biscuits and Tea

The many difficulties made travelling much slower than usual. As a result the food supply ran short. One sled was abandoned. This made it possible to get along with three less dogs. That meant saving food. So the dogs were shot. "It was hard," says the Bishop, "but it had to be done."

On the Bishop pushed, but the pathless land and the bitter storms hindered his going and seemed to conspire for his life.

"We travelled as hard and fast as we possibly could while strength lasted. I had bad nights from a pain in shoulder. We were down to tea and a biscuit for a meal—the dogs were also suffering, but none the less faithful and willing. . . . Had some tea. Getting weak. Dogs wild, because hungry."

The day soon came when, in spite of rigid economy, there was no more food. Then for three never-to-be-forgotten days man and dogs went hungry, while they battled for life. The Bishop turns it off with a "However, I finally hit Copper River, a mail cabin, and there got food; and oh, how good the bread tasted! How I did eat!"

A Haven at Last

Only when one knows the rigors of an Arctic trail can he understand what it means to reach the shelter of a mission station, rude though it may be.

". . . The sun no longer appeared.



CIRCLE CITY MISSION, "WHAT A RELIEF IT WAS TO REACH SUCH A REST"

At mid-day the moon shone almost as at night. It was a comfort to reach this lonely mission (Fort Yukon), which lies beyond the Arctic Circle, after days of struggle with the cutting Arctic winds and drifting snows. The dogs needed a rest; their feet were bleeding. We were tired and hungry. So the faint lights in the log cabins were as cheering as the lighthouse to the storm-tossed sailor. . . . "The morning of the last day of the year found us forty-five miles from Circle City. I knew that our friends were expecting us for New Year's Day. It meant a long and hard day's run—thirteen hours—but it was accomplished.

"What a relief it was to reach such a rest! After a wash and something to eat, we entered the chapel. It was ablaze with lamps and candles. It was crowded. Every soul, white and Indian, in Circle City must have been there. It was evident that I had been expected, prepared for, and I was glad that I had not disappointed them. The service was inspiring, beautiful, at least I felt it such. Only it was hard for me to move about, to get from one step to another, for I

was stiff after the long run, and had to help my foot up by the assistance of my hand."

It is not strange that Bishop Rowe is known and loved from one end of Alaska to the other. This estimate is from the official report of a United States naval officer, who was in Alaska some time ago, who met Bishop Rowe from time to time as he went about his work, and saw something of that work in various parts of Alaska:

"The good work that Bishop Rowe has done in carrying the consolation of religion to the people in this country cannot be overestimated. Everybody who has ever had the pleasure of his acquaintance and has seen him at work in the field is filled with admiration of his frank and lovable nature. . . . The good that he has done in these inhospitable regions is incalculable. Surely such men as Bishop Rowe, in whose breast the true missionary zeal burns with such a pure and steady light, should never lack the means of carrying on the good work which is so urgently needed in this country."

WAYS AND MEANS

SOME THINGS THE EDITOR SEES AND HEARS

THE VESTIBULE BULLETIN BOARD

It offers a good way to distribute missionary literature. Witness this message from a St. Louis parish:

Will you kindly forward a supply of missionary literature for our vestibule bulletin board? I am surprised at the way this literature is taken and read.

The publication department will take pleasure in supplying a thousand vestibule bulletin boards, if the parish authorities will go to the slight expense of installing them, and will appoint someone to care for them. Wherever such a bulletin board or pamphlet rack is placed in a church vestibule it should be kept fairly well stocked with fresh, attractive-looking pamphlets. To let it run behind, with badly out of date and partly soiled leaflets, is to discount all missionary literature—and missions, too, for that matter. A few copies each of well-selected pamphlets, replenished from time to time, make a better showing and are more likely to be carried away than a larger stock of a larger number of pamphlets.

SOME SUGGESTIONS ABOUT THE USE OF LITERATURE

LET me dwell a moment on those words "well-selected." Literature distributed at random often fails to accomplish its object. Select it with reference to the conditions that have to be met. For instance, in some congregations people may not know about the extent of the work the Church is doing at home and abroad and the cost of it all. Use leaflet No. 980 to tell them. Some may be misled by stories they have heard that native Christians in the foreign field are not trustworthy. Circulate

leaflet No. 216, "What the Postmaster Did Not Know." The apportionment Plan may be a stumbling block to some. By means of leaflet No. 956 tell them what it really is, and what it has accomplished.

Others may think evangelistic missions a futile effort, but do believe in relieving needless pain, particularly of women and children. Leaflets No. 232, No. 233, No. 308 will help. And so on through the list. Study the conditions and select literature to meet them, so far as possible.

DOES BISHOP ROWE REALLY WALK ON THE TRAIL?

ORDINARILY THE SPIRIT OF MISSIONS cannot pay attention to anonymous communications. This letter, however, raises a point about which there may be misunderstanding in the minds of other people.

I picked up the March number of your review in the hotel to-day, and was greatly interested in it. The article on "Nunak, the Bear Dog," was exceedingly good, only some mistakes were made. You say: "The sled is only for supplies, the Bishop must walk." Now if the Bishop walks he is very foolish. On page 204 you say: "Nunak helped to pull Bishop Rowe's sled almost 2,500 miles." You don't say the good Bishop walked that distance—a physical impossibility in Alaska; but unless one thought for a minute that would be the general impression. It's misleading.

"ALASKA."

I do not know what experience "Alaska" has had upon which to base his statement that it would be a physical impossibility for Bishop Rowe to tramp 2,500 miles in Alaska, but the fact remains that the statement in the article is

true. Bishop Rowe walked the entire distance from Tanana to Circle City, then across country to Fairbanks, then from Fairbanks to Valdez. When Bishop Rowe is on the Alaska trail there is no such word as "impossibility," physical or otherwise, in his vocabulary. No one who reads the extracts from his annual report in this number of THE SPIRIT OF MISSIONS will question this.



THE WIDOW'S MITE

WHEN the subject of missionary giving is under discussion one sometimes hears a good deal about the "Widow's Mite." Sometimes we actually see it in our present-day experience. Here is a case in point from a Buffalo parish:

On the Sunday before the time for receiving offerings for Foreign Missions, I preached upon the subject, and there was present a little girl, who is something of an invalid—not belonging to the Church. When she went home she told her mother, who is a washerwoman, that she wanted to save her pennies and give something for Missions. She is able to earn an occa-

sional nickel by doing errands for some of the neighbors. She took home with her one of the small envelopes placed in the pews, and a few Sundays later she brought her offering. To my great surprise, the envelope contained one dollar, ninety-seven cents of which she had earned and saved herself. The balance her mother supplied. It seemed literally like the widow who gave all the living that she had and received the Saviour's commendation."

A gift like that seems a literal repetition of the memorable incident recorded by St. Luke. If more of us twentieth century Christians were following the example of that first century Christian as closely as this mother and her daughter are trying to do, we should have no hand in the making of missionary deficits.



SIX MONTHS' GIVING

IT is not good to see that large item of decrease in congregational offerings in the table below. Will not the clergy, who have not yet given their people an opportunity to make an offering, act at once?

Receipts for current work (exclusive of legacies), at the discretion of the Board to pay appropriations during the six months, September 1st, 1904, to February 28th, 1905.

SEPT. 1ST TO FEB. 28TH.	1904.	1905.	INCREASE.	DECREASE.
From congregations....	\$139,408.29	\$133,521.07		\$5,887.22
From individuals.....	22,778.49	34,004.41	\$11,225.92	
From Sunday-schools..	2,899.66	3,872.71	973.05	
From Woman's Auxiliary	32,683.23	28,506.89		4,176.34
From Interest on invested funds	21,310.42	25,256.66	3,946.24	
From Miscellaneous sources	1,373.25	6,604.90	5,231.65	
Total	\$220,453.34	\$231,766.64	\$11,313.30	

The appropriations for the year are.....\$973,279.52
Total received to February 28th.....\$231,766.64

Amount required before August 31st.....\$741,512.88



THE RIGHT REVEREND JOHN HAZEN WHITE, D.D.,
Bishop of Michigan City

THE CHURCH IN NORTHERN INDIANA

BY

THE RIGHT REVEREND JOHN HAZEN WHITE, D.D.,
BISHOP OF MICHIGAN CITY

EVERY devout Churchman must remember with regret that there is any thickly populated portion of our own land where the Church occupies a position of inferiority, any vast population to whom her teaching is not known, and to whom her ministrations of grace do not extend. In complying with the request of the Editor to prepare a paper on "The Church in Indiana," I wish only to make patent the true state of affairs, that the way to a better condition may be found at as early a day as possible. That

Indiana occupies a pivotal position in national and ecclesiastical affairs, and cannot be neglected in any adequate computation of future history, should need no proof. She is one of that group of central states certain to exert a mighty influence in the near future on the destinies of the Nation. Her ecclesiastical as well as her political, mercantile, and educational status should be matter of grave concern to those, eminent in influence, who are moulding the destinies of Church and State. Without extravagance, it may be said that she is

one of the fairest of America's daughters, most attractive from whatever point of view we study her—and yet, on the lips of many not ill-informed, a byword. Why?

He is a brave man who will essay an answer. Indiana is between 300 and 400 miles long and nearly 150 wide. She has rich and varied resources. Her population is in round numbers 3,000,000, not grouped in large cities, but largely rural, or centralized in innumerable moderate-sized towns and villages throughout her entire domain. In this rich and populous state the Church occupies a position almost of insignificance, and of very slight influence. In a population of 3,000,000 she has scarcely more than 7,000 communicants. These 7,000 communicants are not in a few large parishes, but in small companies of perhaps a hundred, more or less. The strong parishes are very few in number, and separated by great distance. The Churchpeople for the most part are not the rich and influential, but chiefly the humble people of moderate means. When these facts are remembered, the real weakness must be apparent.

"Why is the Church so weak in Indiana?"

"Has she a mission in Indiana?"

After ten years' study of the situation, I am satisfied that a variety of causes contribute to the existing state of affairs. Primarily the original settlement of Indiana was not in the interest of historic Christianity, liturgical worship or sacramental life. The early settlers of Indiana, especially in the middle and southern portions, were largely disciples of Alexander Campbell, with all the traits, personal, intellectual and religious, peculiar to such people. That is to-day the prevailing type of the population south of the centre of the state, and to some extent further north. The northern part was considerably settled by Central Pennsylvania Dutch. Here are to be found, even to-day, in large numbers, the Dunkards, Mennonites and Amish. To state the case in few words, the population has in its traditions been largely

cold and impassive to the faith, worship and traditions of the Church.

Nevertheless there has always been a large element to whom the Church might have ministered. It is at this point that we reach the second condition affecting the existing state of the Church. It must be remembered that seventy years ago Bishop Chase was the frontier bishop in Ohio. Beyond him—nothing. It must be remembered, too, that he resigned and became Bishop of Illinois, leaving Indiana between with no care. While Bishop Kemper was nominally Bishop of the Northwest, with Indiana and Missouri thrown in, the records show that but little attention was given to Indiana and little care bestowed on her present or future welfare. This condition, continued for seventy years, tells a large part of the story.

The Church is weak in Indiana to-day because the Church has never conserved and nursed her interests in Indiana. The splendid missionary enthusiasm now at work was not in operation in the 40's, 50's, or even 60's. Little groups of Churchmen found their way into the state and at various points made a home for themselves as best they could, but at best it was but a little mission, enjoying but a precarious existence, and incapable of any aggressive work. Such feeble centres of Church life came into existence at Bristol, Mishawaka, Michigan City, Laporte, Delphi, Crawfordsville, and Vincennes, while somewhat stronger parishes sprang up at Indianapolis, Evansville, Lafayette and Fort Wayne. They could do little more than keep their own work alive. For years they could not secure a bishop, and the Church did not provide one for them. No missionary money or work was put into Indiana in the days when foundations were being laid everywhere. Bishop Upfold, the first bishop, an English gentleman of culture and positive spiritual life, for twenty-five years struggled without men or money, and his little flock could furnish him neither.

On the other hand, the Presbyterians,



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LA GRANGE, A NORTHERN INDIANA TOWN

(1) Main Street; (2) St. John's Mission Church; (3) The Court House

Methodists, Baptists, and Roman Catholics, in addition to the Campbellites, were for forty years intensely active, planting themselves in every available spot, securing real estate at a merely nominal cost, building churches and schools, and winning the people. What is the result to-day? The people who ought to be in the Church are to-day Presbyterians, Congregationalists and Methodists. The foreign population is Roman Catholic, and the descendants of the earlier settlers are still largely Campbellites. In the effort to retrieve the past, the Church is now trying to get into cities where she is not known, when a lot costs from \$1,500 to \$3,000, on which at best only a modest little church can be built, and a clergyman sustained at, say, \$800 a year. Over the way are the beautiful edifices with congregations of from 800 to 1,200, and a pastor who receives from \$2,000 to \$3,000. It is a most unequal struggle.

Just here, let me call attention to the statement so often made, "Indiana is a great, rich state and should support her own work." Yes, Indiana is a rich state; but let it be noted that, as a result of these seventy years of neglect, the wealth and the beautiful churches are the possession of those who have no interest in this Church, and no very ardent desire to see her succeed.

Another result of her weakness and poverty was that the only ministry that she could secure was feeble, and in far too many cases worse. Many men unfit for the ministry drifted into Indiana because they could get nothing else and Indiana could get nothing better. Such a ministry, wherever it made its appearance, served only to disgust the better class of people with the claims as well as the character of the Episcopal Church. These hints may suffice for the thinking man to construct a more or less correct estimate of the true situation.

Of my own episcopate, I can say but a few words, and those, I trust, modestly. Confronted with debts that appalled me, with no adequate revenues to meet the demands, without the hope of putting

any new work on foot, or of helping any who appealed to me, and stunned by the realization that I could get no help from the Church at large, I gave myself for five years to the task of being my own general missionary, only to see that I was making absolutely no headway, simply because I was powerless to follow up my work with anything that would give it permanency. This led to the division of the diocese in the conviction that if I was to work without men and money, I must concentrate my energies on a portion of this great state, instead of inviting failure and premature death by trying to do a work that needed fifty men and \$50,000 to do it as it should be done.

The events of the past five years have more than justified the wisdom of this course. Small and feeble as this work still is, yet something positive is being accomplished. My effort has been to pull the Church up to a higher appreciation of her divine character, of the purity, beauty and glory of her faith, her worship, her ministry and her sacraments. I have surrounded myself with men of clean life, who would give the same sort of teaching and ministration. A marked change is visible as a result. Not in any great increase in the number of parishes and missions, for I still have no money with which to push that sort of work, but in the respect and esteem which the public is coming to have for the Episcopal Church, because the Church is coming to put a proper value on herself.

Has the Church a mission in Indiana? I believe she has. Could I but have the means to make her message to American life adequately known, I believe a magnificent harvest might be gathered in a decade or two. How? Certainly not by making any war on other religious bodies. That I have never done and do not propose to begin now. But mark. For seventy years Indiana has been burned over with revivals of varied sort, more or less physical and frenzied. Two types of people are the result: One that considers this and this only as religion.



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SOME MICHIGAN CITY CHURCHES

(1) *St. Mary's, Delphi*; (2) *St. Thomas's, Plymouth*; (3) *St. Paul's, Laporte*

The other which, in revolting from this, has also revolted from all religion. Not able to stop with the surrender of religion, it has drifted into self-indulgence in one form or another. There is an immense field for work for the Church here. Can it be done? Yes, with men, money, courage, and consecration, I believe, with enormous success.

What are the bounds of this Diocese of Michigan City? The thirty-one northern counties, with an area of 12,000 square miles or more, and a population

of 1,250,000, of whom 2,300 only are communicants of the Church. This would mean about seventy-four to the county, were it not for the fact that there are seven counties in the southeast with a population of 300,000 people in which we have not a parish or mission, and but one or two communicants, and five other counties in the southwest in a similar condition. In a very marked way, this is a rural diocese, continually sending its people away to the great cities, depleted constantly by removals.

The whole of its support rests upon its humble people. Its missionary work must necessarily be small until men and money come from outside the diocese. Its offerings for general work cannot be considerable. It is a fierce struggle to live. But victory for the Church here

is worth living for, worth dying for. Will the Church herself ever take this view of the situation? I hope so. With all its difficulties and discouragements, it is a blessed privilege to be in the service of Him who came to seek and to save that which was lost.



THE ORIGINAL TRINITY CHURCH, MICHIGAN CITY

This Church was visited by Bishop Chase, and Bishop Kemper confirmed here. The building was originally intended for a city hall, but was bought and altered for a church

The present appropriation of the Board of Missions to the Diocese of Michigan City is \$1,300 a year. Last year the congregations gave \$1,521.80 for diocesan missions and sent \$718 to the Board of domestic and foreign missions.

The aggregate cost of maintaining all the parochial work was \$38,690. Last year the baptisms numbered 152 and the confirmations 180.

Michigan City has always paid the salary of its own bishop. A fund to endow the episcopate, raised chiefly within the diocese is now almost complete.

THE MISSIONARY THANK-OFFERING

BY GEORGE WHARTON PEPPER

EDUCATION is a great interest with us Americans. We appropriate a very large portion of the money raised by taxation to the support of our public schools. In addition to the payment of our debt to education in this manner, we, as a nation, give munificent voluntary gifts to seminaries, colleges and universities.

We like to count ourselves a religious people and I suppose that we of the Protestant Episcopal Church are at least as zealous for the spread of Christ's Kingdom as are any of our fellow-citizens. We like to think that religion and education are the interests which we have most at heart.

Money is just as necessary for the successful accomplishment of religious work as for educational work. Accordingly we Church people tax ourselves for the maintenance of our parish churches (by means of which the Church holds what she has) and for the conduct of our mission work in diocesan, domestic and foreign fields by means of which the Church struggles for the growth which is essential to life. During the last three years, the money given for missions, excepting the generous gifts from the Sunday-schools and the Woman's Auxiliary, has been raised by means of an equitable distribution among all the dioceses and missionary districts of the total amount appropriated.

This rational method of dividing up our common indebtedness in proportion to the ability of the debtors to pay is called, as everyone knows, the Apportionment. By means of this plan the Church in 1904 succeeded in raising a sum for mission work in domestic and foreign fields equal to 83 cents from each communicant.

But what free-will offerings are we making for the spread of the Gospel to correspond to the lavish outpouring of

private wealth in the interest of all forms of secular education?

What money are we men of the Church giving to promote the interests of Christianity, in addition to the payment of our small *pro rata* share of the common debt?

Here and there, an individual is moved from time to time to give something. As a body we give nothing.

One potent reason for this state of affairs is that we do not realize our corporate strength. There is no such thing as a muster-roll of the men of the Church. No appeal can be made to the whole body of American Churchmen to unite in a corporate act of thanksgiving to God for our religious blessings, because no one knows who compose the body. We ought to secure a muster-roll containing the names of all men in any way connected (whether as communicants or occasional worshippers) with the parishes and congregations throughout the Church. We could then get into touch with multitudes of earnest and intelligent men who need only to be subjected to a personal appeal in order that they may justify their place in this great fellowship by a response such as our Church has never known.

Why not at once begin the work of preparing a muster-roll of the Church? The task is a mighty one, but there are no obstacles which cannot be overcome by organization, energy and patience. If the work of compiling the list were successfully accomplished, the making of a personal appeal to the men on the list would be a relatively easy matter. Why not, then, begin the work forthwith?

The Board of Missions, acting under the inspiration of a resolution introduced by Mr. George C. Thomas at one of the sessions of the Board of Missions in Boston, has answered this question by appointing a committee with authority to

formulate a plan of campaign and put it into execution. The committee consists of the Right Reverend David H. Greer, Chairman, Mr. George C. Thomas, Treasurer, and Mr. George W. Pepper, Secretary. The Secretary's office is 1438 Land Title Building, Philadelphia.

This Central Committee has addressed a letter to every bishop of the Church within the limits of the United States, asking for his co-operation in making the plan operative within his diocese or missionary district. Each bishop is asked to appoint a District Committee of eight persons, clergymen and laymen. It is suggested that the deputies to the late General Convention be named as committeemen, unless the bishop prefers to select other persons. Each District Committee is expected to organize for work and to engage in an activity similar in some respects to that of the state campaign committee of a political party. The Central Committee will furnish to the secretaries of the District Committees leaflets, printed statements of the plan and such other documents as are needed to enable each District Secretary to communicate with the rector of every parish and the minister of every congregation in his jurisdiction. As the result of this correspondence the clergy, either through their own efforts or with the help of selected laymen, will prepare and transmit to the secretaries of their respective District Committees, a parochial or congregational list of all men connected with the Church, either as communicants, baptized members of the Church, or occasional worshippers. A duplicate of each local list will be sent by each District Committee to the Central Committee, so that the Central Committee will gradually accumulate the material from which a catalogue or card index of the men of the Church can be made up.

Meanwhile under the direction of each District Committee, a parochial agency consisting either of a committee or a single person, as may be determined after consultation with the rector, will have begun in each congregation the work of interviewing the men upon the list. Each man will be asked in a face-

to-face interview at some time between now and the autumn of 1907, to unite in a great Missionary Thank-offering to be presented when the General Convention meets at Richmond in that year, as an evidence of gratitude for the blessings of three hundred years of English Christianity. It is a coincidence that just three centuries will have elapsed since Jamestown was founded in 1607 and the Holy Communion was first celebrated in English on our shores. What better time can there be than this to give a substantial proof of our appreciation of our religious privileges? What gift can be more acceptable to God than a free-will offering to be devoted to the work of Church extension in this and in other lands?

In meeting our Apportionment (as has already been said) we are paying our share of the debt incurred in keeping the Church alive. It is now proposed that we shall do for religion what thousands of Americans are doing for education—give freely of our means from some higher motive than the mere discharge of a financial obligation. All men everywhere are invited to co-operate with the committees by giving publicity and encouragement to the plan and by insuring the insertion of their names and the names of their friends upon the muster-roll.

All are invited to correspond with the Secretary of the committee in order that they may receive such additional information about the plan and its progress as they will desire. The name and address of the Secretary it may be well to repeat—George W. Pepper, 1438 Land Title Building, Philadelphia, Pa.



“JUDGE WILLARD, late of the Supreme Court of the Philippines,” says the *Japan Mail*, “resigned because, according to his own statement, he could not afford to work longer for a bare living. His salary was \$7,000 per annum. Another Supreme Court Judge, Mr. Justice McDonough, is stated to have resigned for the same reason.” The salaries of our Church missionaries range from \$800 to \$1,600, with \$3,000 for the bishop.



THREE BIG MEN AMONG THE ARAPAHOES
Tallow, Little Wolf and Yellow Bear

A CHRISTMAS TREE THAT BORE SOULS

BY

GRACE D. COOLIDGE

WO years ago a little Christmas-tree gathering was held in a log cabin, chinked with mud, in the interior of this Wind River reservation in Wyoming. The tree was the result of a sudden inspiration, and bore very little in the way of presents. This is inevitable with sudden inspirations when one lives a hundred and fifty miles from even a single-track railroad. But the tree brought together about sixty Arapahoes, afforded many of them their first sight of a Christmas tree, and gave occasion to tell over again the story, which came as new to some of the old camp people, of the wonderful birth of the Saviour.

After Christmas we wrote to the Church Missions House, and asked if we might be sent a few presents for the next year, and were fortunate enough to fall into the kind hands of the Woman's Auxiliary of Ohio.

Not long after the holding of this first tree, Mule, the man at whose house it took place, said to Mr. Coolidge that he wished to be baptized, together with the children belonging to his camp. On several occasions afterward, Mr. Coolidge asked him when he wished to receive the Sacrament, and he would always answer, "I am waiting for some great occasion, when a great many of the people shall be gathered together. They will all see what I am doing. I will talk to them and tell them what it means and why I am doing it. I think it will influence others to take the same step." These were, perhaps, not Mule's exact words, for I expect he talked in the expressive sign-language—hand talk, they call it—of the Indians. But that was the gist of what he said. Mule is the head man of a settlement of about a hundred people on Big Wind River.

When the next Christmas came around

Mr. Coolidge and I were East, but on our return home, the first day of February, we heard that on the following Saturday, the 6th, there was to be a meeting of the Arapahoes in the council house, about two miles below our place. This council house is a big, rough log building, built and owned by the tribe, as such. It is probably a hundred feet square with an opening in the centre of the roof, under which a fire burns, built to warm the building when in use.

As soon as it was decided to hold our second tree at this council, Mule came at once to Mr. Coolidge and told him that this was the occasion for which he had been waiting. We had but little time to make preparations. Two of the young men went up into the cañons and brought down a tree and set it up in the council house. We trimmed it with the presents from Ohio.

On the great day there must have been nearly four hundred people seated in the council house; the women and children on blankets spread on the floor, massed together on two sides of the house; the men, the young and unimportant ones, sitting on their heels in an opposite corner; a bench fashioned along the rear wall held the old men, chiefs and council men, and in still another corner sat the dancers, for Indians, like King David of old, on all great occasions, "dance before the Lord with all their might." The women with their smiling faces were gay with beads and blankets. Many of the little girls wore black velveteen dresses trimmed with elk teeth.

The ceremony opened with a brief service, then those to be baptized came forward, Mule, leading his two grandnieces by the hand, his wife's sister with her boy in her arms, and a young man.

The council house contains no furniture, so our font was a silver bowl we had brought with us standing on the candy barrel over which we had thrown a decent gray blanket. Five persons in all were received into the Church. They were almost the first of the camp people to ask for baptism. Most of our baptisms and all, I think I may say, of our

few confirmations, have resulted from work among the children of the Government school, who are under Christian influence from six years of age, when they enter, to eighteen, when they may leave.

This christening made a striking picture! The old log building with its dirt floor and the sunshine streaming in through the hole in the roof; for background, the evergreen tree, the only one in all Little Wind Valley, the bright groups of attentive people, the dancers, jingling with every little movement, every now and then a new one stalking in, wrapped, even to his head, in a long blanket; the clergyman's white vestments contrasting with the riot of color around, and the solemn groups about the improvised font—it seemed to me I had never seen so impressive a service.

That was last year. There were a few, perhaps half a dozen, scattered baptisms during the ensuing year. Then came this last Christmas. Meantime more boxes and barrels arrived from Ohio, and, all through the summer, helped by other friends, we moved and enlarged the Little Wind Church, Our Father's House, and built a new church in Big Wind, the Holy Nativity, as it, too, had its birth at Christmas time. Nor were our white friends the only ones who helped us in this church work—Mule gave the land for the church on his river, and Yellow Calf that for the church on his, five acres each. Indeed, Shovel Foot and other men offered land, but we chose what we thought to be the two most central locations.

This last Christmas we had two trees; first, the one on Big Wind on a twenty-below-zero day. It happened to be, appropriately enough, our first service in the new church, the seed of which was planted two years before at our first Christmas tree. The school children took upon themselves the responsibility of the singing. We had the old Christmas hymns, "Once in royal David's city," and "Hark, the herald angels sing." At the end they wanted me to let them sing, "Jesus, tender Shepherd." I am sure no sweeter "little lambs" ever sang



SOME OF THE CONGREGATION OF THE INDIAN CHURCH KNOWN AS "OUR FATHER'S HOUSE"

that sweet child's prayer. First at the christening came ten camp children, standing in a solemn row, a little shy, a little awed; only small Richard Wanstell, aged about four, would fidget and keep sitting down on the chancel steps, much to the indignation of his small neighbors, who vainly tried to restrain him. Then came two babies, cousins, and sisters of Mule's great-nieces, baptized the year before; then one young man.

The day the school children were returning from their Christmas holidays we held the last tree at the Little Wind church. The crowd there was so great that we had to take out the seats. The church will not seat more than sixty or seventy, and there must have been close onto three hundred people there. The others stood outside and looked in at the door and windows.

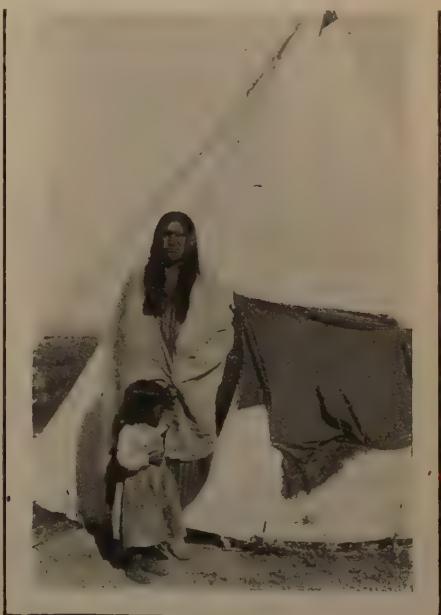
There was the usual service before the distribution of the presents. Then Mr. Coolidge came to the front of the chancel and called on those to be baptized to come forward. Yellow Calf stood by and marshalled the children to the front of the church. There seemed to be swarms of them.

On account of the crowd in the church, Mr. Coolidge had to take the children in groups of five up to the altar (we were using the old silver bowl again, as the font for this church had not yet reached us), and then had them

stand in the chancel, facing the altar. Sometimes a father or grandfather would come up with a little one who was too shy to be induced to go up alone. Nannie Grass Hopper had her baby, Yellow Calf's granddaughter, in the daintiest little white muslin dress, and Lottie Willow's baby was in the prettiest of beaded baby cases.

Afterward, when we counted up, we found that fifty-nine souls had been born that Christmas time into the Church. Surely Mule instituted for us a most fitting way of celebrating the Birthday of the Blessed Lord. Some of the parents and one old grandmother have expressed their intention of being baptized also when next the Bishop visits us.

This mission has been in existence a



ESTHER WHITE EAGLE AND HER DAUGHTER

little over twenty years. Some of its original workers are still working here; some are dead. Things, especially things spiritual, move slowly with Indians, but we believe they move surely; and it seems as though this past Christmastide has shown that real growth has been going on, and that results are beginning to be visible.

And may I take this occasion to thank once more, on behalf of these Indians, the many friends who have been moved to send them presents, little and big, food and clothing, money for the sick, money for their churches, furniture to make these buildings churchly? And even more than for the things we, who are trying to help these people to a better life, thank you for the example you have set them with all your kindness. From unseen, unknown, to us as well as to the Indians, people, bound to them by no tie other than that which binds one Christian to another, all this generosity has come. You can be sure it impresses them and makes them think. And, more than any words of ours can do, it impresses upon them the reality of the truths we try to teach them.

My Sunday-school girls are learning the Catechism. Two Sundays ago we had the part after the Lord's Prayer, . . . "That we may worship Him, serve Him, obey Him as we ought to do." Worship and obey they understood, but serving God perplexed them a little until I asked them, "And how about the fifty-two dolls that came with your Christmas things? Who dressed them for you? And the hoods for the little children? And the candy? And the money to build your churches? What were the people doing who sent you all these things?"

"Serving God," they answered with one voice.

Now if only we can teach these Indians to serve God, too, in the same way! We had as many baptisms, nearly sixty, at our trees this year as we had persons present at our first tree two years ago. My hope is that in two years more we can send out gifts from these Indians to make sixty people, who otherwise would have no present knowledge of Christmas, feel it and its meaning, as the Christian friends of these Indians have done to them. That is what we now mean to work toward.



AN ARAPAHOE TEPEE VILLAGE

HOW ONE PARISH GAVE ITS APPORTIONMENT

BY

THE REVEREND KARL SCHWARTZ

THIE Church of the Saviour, Syracuse, is a free church parish, supported entirely by voluntary offerings. The trustees find it necessary to have all the offerings at the regular services, more particularly the morning services, turned into the treasury of the church. It has therefore become a problem how we might be able to meet the apportionment for missions and at the same time avoid diverting any considerable part of the offerings from the parish treasury. In other words, how could we add to the voluntary offerings of the congregation that amount apportioned to our parish for general missions. It was plain that the offerings at the Sunday morning services could not be used for this purpose; and it was equally plain that the offerings at the Sunday evening services would be insufficient. This is what we did:

First, we divided the Sunday-school into as many fractional parts as we thought convenient for our undertaking. About ten divisions will be found to be sufficient, and, when possible, it will be found best to recognize the divisions according to classes. We then named these separate divisions according to the research each was to make, the work each was to do. 1. The Philippine Island Club. 2. The Hawaiian Island Club. 3. The Puerto Rican Club. 4. The Alaskan Club. 5. The North American Indian Club. 6. The Negro Education Club. 7. The Missions of the West Club. 8. The African Club. 9. The Japanese Club. 10. The Chinese Club. Each of these ten divisions, or clubs, was placed under the instruction and care of a competent teacher. This was not permitted to interfere with the regular Sunday-school lessons.

The purpose in this was that each

club should devote some study to the work of the Church in the particular field indicated by its name, and when the instruction and study should warrant such a thing, one member should be chosen to write an essay of about 500 words upon the subject.

The next thing done was to procure the necessary information for this purpose. The file of *THE SPIRIT OF MISSIONS* and other literature procured through the Board of Missions was used.

When the work had progressed so far that it was safe to predict a success, I announced, after securing the permission of the Bishop, that on a certain Sunday evening, in place of the regular Evening Prayer, there would be in the church a missionary rally, at which a special service, printed on a leaflet with missionary hymns would be used, and in place of the usual instruction or sermon from the rector, there would be ten essays read upon the work of the Church in ten different mission fields, by ten scholars from the Sunday-school, and that an offering would be taken to meet our apportionment for missions.

This announcement was made for three Sundays previous to the event, so that when the time came for the special service quite an interest had been developed. During the week preceding this missionary rally, we sent through the mail, to every communicant of the parish an invitation to attend this service, signed by myself, and an envelope in which the special offering for missions might be made.

The evening came, and in place of the small congregation that usually attends the evening service, the church was full, with the Sunday-school children occupying the front pews. The service used was that furnished by the Board of Mis-

sions, and was a short form of Evening Prayer, with lessons and prayers suitable for the occasion which the Sunday-school had been trained to use, and missionary hymns which the Sunday-school and choir had been trained to sing. Instead of the sermon, the ten pupils chosen read their essays, which were remarkably well prepared and read, and contained much valuable information. They were all, without exception, listened to with marked attention.

After the essays, I made the brief statement that for the expenses of this work the Church is doing in these

several mission fields our parish was apportioned a certain amount—naming the amount. I then explained the apportionment system, ending with a plea that the amount for this year be raised at once.

The offering was then taken, a missionary hymn was sung with enthusiasm, the large congregation knelt for the blessing, and once again the Church of the Saviour had met its annual apportionment for the general missions of the Church, and in so doing the regular voluntary offerings for the support of the parish had not been seriously interfered with.

THE NEW MILFORD SUMMER CONFERENCE

EVERYONE who was privileged to attend the sessions of the Summer School for Missions and Bible Study held last summer at New Milford, Conn., will welcome the announcement that arrangements have been made for a similar school, to be held this year, also at New Milford, during the first twelve days of next July.

It would be well if many people who were not at New Milford last year should take at once under consideration the possibility of enjoying the privileges of the 1905 school. Its aim is to give definite information about the history, scope, methods and results of the Church's Mission, at home and abroad. Recognizing that what we call "interest in missions" is inevitably closely associated with earnest Christian living, arrangements have been made to give Bible study a prominent place throughout the session. The programme will include an hour each day of Bible study, conducted by the Bishop of Vermont. A course on the History of the Growth of the Church will be given by the Rev. Dr. Samuel Hart, of the Berkeley Divinity-school (who will also be rector of the Summer School). The course on the Missionary Review of the World will be by different speakers, whose names as well

as other courses will be announced later.

The headquarters of the school will be, as last year, at Ingleside School. It is rare indeed that 150 members of such a conference meet in such delightful surroundings and with such abundant home conveniences as the 150 people who attended the Summer School last year. The pleasant living rooms, large verandas, attractive lawn and excellent auditorium supplied the school with physical advantages which cannot be over-estimated. All of these will be placed this year again at the command of the members of the school.

Last year no membership fee was paid by those attending the school, but the general expenses were met by funds especially contributed through the organizers of the conference. This year it has been felt that those who attend will prefer to share in these common expenses, and accordingly a membership fee of \$5 for each person will be charged. In addition, the cost for room and board will be \$1.25 a day, or more, according to the accommodations desired. Applications for membership should be made to Miss Jarvis, Brooklyn, Conn.; those who desire to secure rooms should address Miss Townsend, 432 Westminster avenue, Elizabeth, N. J.



THE STUDENTS AND FACULTY ENTERING YEN HALL

ST. JOHN'S COLLEGE COMMENCEMENT EXERCISES

BY
THE REVEREND ARTHUR S. MANN

THE commencement exercises of St. John's College, Shanghai, were held January 25th. It may seem a strange time of year for a college commencement, but everything in China centres about the China New Year, which came this year on February 4th. Everything is figured from this date, and engagements of teachers and contracts must be made with reference to it; so it is necessary for the college to end its year with the Chinese calendar year, and then to adjourn work for a month, while the students go home and take their share in the national festivities.

In spite of bad weather, the outdoor competition drill was held as usual, and was declared by Captain Lanning, the judge, to be the best that he had seen since he came to China, thirty years before.

After the drill, the guests adjourned

to Alumni Hall, the assembly room in the new Yen Hall, for the graduating exercises. Meanwhile, the students had exchanged their military uniforms for the long gowns of Chinese scholars and had formed in column outside. The procession entered the hall with the lower classes in front, followed by the Seniors, wearing knots of their class colors, the Chinese faculty, the recent graduates, who act as assistants, the foreign faculty in academic caps and gowns, the speakers invited for the occasion, and last, the president and Bishop Graves.

After the devotional exercises Dr. Pott introduced the speakers, first referring to the fact that this was the first graduation held in the new hall, and hence marked a step forward in the history of the college. He then called upon three members of the graduating class to read papers. The first was Mr. Z. T. Yin, who pointed out "The Benefits of the

Russo-Japanese War to China," in the lessons which China was learning, and which would contribute to her awakening. Next was an essay in the literary Chinese by Mr. C. N. Yin, on "Primary Instruction the Foundation of Education." Mr. Y. Y. Tsu spoke on "The Influences of Christianity upon China," dwelling on Christianity as a sum of ideas altering the former ideas of the race and thereby affecting the national life.

The invited speakers were the next upon the programme. First of them was Taotai Shen Tun-ho, who spoke in Chinese. He had studied at Cambridge, Eng., and the effect of his training was plainly visible in his well-delivered utterance. His object was to urge the students to high ambitions in their future careers. Before 1900, he said, no Chinese with foreign educations had

chances in the government. They were assistants, secretaries, and the like. But now the government is using them for important administrative positions. Hence the students of such a college as this may well have hopes of reaching a position where they can exert a powerful influence for their country's good.

An English address by Mr. A. S. P. White-Cooper followed. He urged the students to patience and forbearance when they got out in the world among their unenlightened countrymen. Temptations to a too great contempt for things old awaited them, and he advised them not to join with the extreme radical party.

The addresses were concluded by the awarding of the competition shield to the winning company. Captain Lanning prefaced the announcement of his decision by a few clear, emphatic remarks

Dr. Lincoln

Mr. Mann

Dr. Pott

Mr. Palen



Mr. Walker

Mr. Cooper

Mr. Palmer

Mr. Yen

THE FACULTY OF ST. JOHN'S COLLEGE

In addition to the foreign staff there are about twenty Chinese instructors, many of them graduates of St. John's

on the moral value of drill, and the way in which it brought self-control and self-reliance. "If you should ask me," he said, "why China is so weak to-day, it is just because its 400,000,000 of people are mutually distrustful and hence cannot co-operate. And why is Japan so strong? Because it is *one man*. The country has learned the secret of acting together, so that 40,000,000 people form a unit. When China learns the secret of united action, it will be stronger than Japan is to-day.

The ten members of the class graduating in the arts course then received their diplomas. Seven of these are Christians. Two will remain here as theological students, and three to study medicine; two return to the District of Hankow to join its teaching staff; one will probably go into business, and the other two will become teachers, one in a government school and the other in a missionary college.

Three diplomas were also presented to students finishing the Chinese course of study. Two of these have not yet graduated from the college, and will spend part of their time next year in connection with their English studies in teaching Chinese literature in the preparatory department. This is the beginning of a much-needed improvement, the securing of foreign trained teachers to teach the Chinese classics, as the Chinese literary

graduates have no idea whatever of proper teaching.

Fifteen students received certificates of graduation from the preparatory department, and will enter the college next year. There were also four more who through unavoidable absence had not taken the examination, who it is hoped will return. The exercises ended with the usual distribution of prizes.

The alumni banquet was held later in the week and was, as usual, a most successful affair. Over eighty sat down to the table, and the speeches were brilliant and interesting. Prof. L. S. Palen spoke on "The Need and Opportunity for Research Work in China." Dr. Pott delivered a hydraheaded address on the nine forward steps taken by the college in the past year, and several others spoke. One of the foreigners present remarked on the serious and thoughtful nature of what had been said as compared with the tone of similar gatherings at home. And indeed it seemed natural to all at such a time to speak of the great problems which lie before this empire at this time; the great events of history which are taking place to-day; the revolution of thought which is occurring here, and the leading part which such an institution as St. John's College takes in remoulding the ideals and hopes of the Chinese nation.

IN THE CLOUD-LANDS OF PUERTO RICO

BY

THE RIGHT REVEREND JAMES H. VAN BUREN, S.T.D.,
BISHOP OF PUERTO RICO

"**G**OD bless this house!" "God send His angels to protect this house and all who dwell in it!" These were the words that were constantly on my lips as I moved from house to house and paid each a short visit, alighting every time from my horse as he bore me along the mountain-side, over the little trail that

wound its way through regions impassable to wheels.

Fifteen miles from Ponce, up the steep ascent we came, Mr. Watson, Mr. Cabrera and I, attended by several *peons* on their mules. La Carmelita is a *hacienda*, or plantation, of some 1,300 acres, owned by an American company, and devoted exclusively to the cultiva-



A MOUNTAIN-TOP VIEW IN PUERTO RICO, 2,400 FEET ABOVE THE SEA

tion and raising of coffee. Surrounding the main buildings, and scattered for miles around, are the little houses in which the people live who work on the plantation. About 1,500 feet above the sea level, we look out through a deep gorge toward the south, where the rain marches in ghostly processions like some gigantic "army with banners" hurrying to the plains below.

Here the clouds come rolling down upon us from the mountains to the north, and we are enveloped in great blankets of cold, dripping moisture, that might as well be rain, so closely does it resemble that article in its effect. The little houses in which the people live are scattered up and down the mountain side, and are of a better sort than the ones usually found in such regions, being built by the company and painted uniformly white with dark red trimmings. They gleam out, very distinct and bright, against the deep green of the wooded slopes and out of them come people who show in their physical condition the good results of sufficient food and constant employment.

A well-authenticated account of the way in which Spanish employers have sometimes treated the poor laboring man has come to my knowledge, and I find it hard to characterize, in any language suitable for publication, such infamous robbery. Certain employers, I am told, discovered that their people were able to do a greater amount of work in the forenoon than in the afternoon. They accordingly gave notice that they would only employ their laborers during the first half of the day. The wages would be scaled down from 30 cents a day to 15 cents. The bell was rung for work to begin at 6 A.M. But the bell for closing work was not rung until *three o'clock in the afternoon!* By supplementing this neat device with cock-fighting and other temptations to gamble, the employers managed to get back a large part of the wages thus earned.

In the region where we have established our mission, it is probable that no Roman clergy ever ministered. But the



"AT LA PERSEVERANZA I FOUND MISS FORDHAM AND HER SCHOOL"

people who have settled in the vicinity, to the number of two or three thousand, have brought with them Roman traditions. They have been accustomed to the ways of Rome, but they are ready to accept the catholic doctrine which we bring them. They welcome the communion in both kinds, the dignified services of the Church, and are longing for that Prayer Book in Spanish for which we are waiting and with such patience as we can command. They are longing for that hymnal which I have compiled out of the best tunes in our use, and which has been entrusted to a committee of bishops to promote its publication.

At the little settlement of La Perseveranza, some two miles from La Carmelita, and about 1,000 feet higher in altitude, I found Miss Fordham and her school. The children loaded me with flowers and responded most enthusiastically to my speech of salutation and

good cheer, on Saturday morning, just as the people at La Carmelita had done the day before, when I walked on fern leaves, palm branches and orchids, between their long lines as they stood drawn up to welcome a bishop of the Church of God, who had come to them with a benediction.

Early on Sunday morning little white dots moving out of the cottages far down the valley could be seen, indicating the coming together of those people who had attended the confirmation class the night before, in numbers to the suffocation point, in one of the buildings of the hacienda. And there were more yet to come from "all the region round about." That Sunday I preached to a congregation of about 400, in the language that they understood.

Señor Juan Pedro Cabrera, our lay-reader, gave them the instruction on Saturday night, and I never expect to see closer attention, more reverent ac-



"THE CHILDREN LOADED ME WITH FLOWERS"



A VIEW ON LA CARMELITA PLANTATION
The Bishop held services in the building on the left

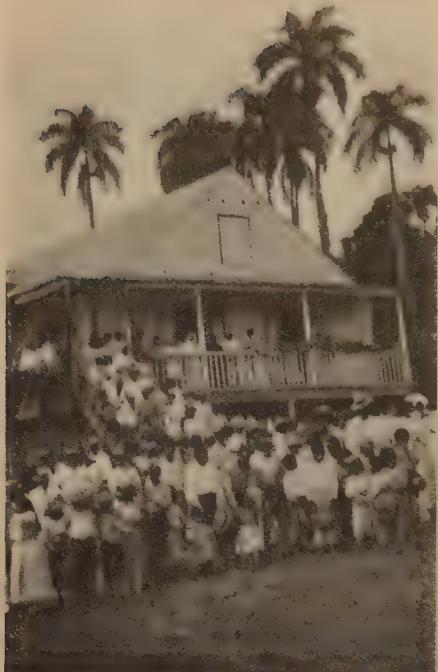
ceptance, nor to hear a better exposition of the Bible doctrine of the laying-on of hands, than that night was witness to. After Señor Cabrera had finished, I told the people, as kindly as I could, that I would receive no persons at Communion nor at Confirmation, who are living together without marriage.

They took my words in good part and some said they wanted to marry, but that they had not the dollar necessary to pay for the license. I told them there would be no charge if any wished to be married, and I made it plain that obedience to God's law comes first. Eleven couples came on Sunday morning, and I married them. I will pay the eleven dollars, if I must, but I shall pay it under protest, as being a violation of the American Constitution, which forbids the hindrance of any citizen in the exercise of his religion; and the license fee, in these poor people's case, is a hindrance amounting to a prohibition, at least with some.

I married eleven couples. And I wish I could describe their happiness! One woman came that night to Mr. Von Leenhof, the gentleman who has charge of the *hacienda*, and said, "Oh, I am so happy! My husband came into the house and kissed me twice!" Think what it means to have been the instrument of bringing such joy as that into eleven houses, which from henceforth can be called what they never could have been called before, Christian homes.

Next I baptized twenty-two children, many of them the offspring of those whom I had married but a few minutes before. Mr. Watson afterward baptized five more, two of them on beds of sickness. Four of the children had been brought from another *hacienda*, many miles away, where they are imploring me to send them a missionary.

Next we had two celebrations of the Holy Communion, I taking one and Mr. Watson the other. But first, some of the people asked if they might make their confessions. I told them "Certainly." For are we not minded to receive any who come to us with consciences troubled



"I PREACHED TO A CONGREGATION OF
ABOUT FOUR HUNDRED IN A LAN-
GUAGE THEY UNDERSTOOD"

and give them godly counsel and absolution? Several knelt down there and told us their sins, told us their shame, told us their repentance and desire to lead the new life. And we gave them, in the Saviour's name, that "absolution and remission of their sins" which "God hath commanded His ministers to declare and pronounce to His people, being penitent."

After the communions we rested, and at four o'clock in the afternoon Mr. Watson presented, and I confirmed, candidates to the number of thirty-six.

Truly it was a wonderful day, that Pentecostal day in the Cloud Land of Puerto Rico! It broke all the records in my ministry of more than a quarter of a century! I do not think there are many priests or bishops either who have had such a combination of services as

that on a single day. Thank God for a Church that is equal to all needs, and efficient for everything the human heart can ask!

They want a church building. I have promised to do what I can to get them one. It will cost \$3,000, and the company will give the land for that and for a burying ground. Shall we have "God's acre" there? I think we must. I have promised \$500 out of the slender balance of my unfinished Equipment Fund, and they are going to begin cutting down the timber to make the building. I think they were to begin at once. I hope I shall not be compelled to disappoint them! I do not know how I could face them again if I had to tell them that their brothers and sisters in the home-land would not let me build them a church. I am afraid that would break their hearts.



SOME OF MISS FORDHAM'S SCHOOL
CHILDREN



THE MISSION HOUSE AT AKITA IN NORTHERN JAPAN, WHERE THE WINTER SNOWSTORMS ARE FREQUENT AND HEAVY

A NEW HELPER'S WELCOME TO AKITA

BY
BESSIE MEAD

Miss Mead sailed to join the staff of the Japan mission last August. Akita, the station to which she has been assigned, is in the far north. Miss Mead is the first woman worker to be stationed there, though Mrs. Madeley, the wife of the missionary-in-charge, has rendered efficient service.

MY trip north from Tokyo was made with so little trouble that I think it is quite astonishing. I came alone, because waiting for an escort, as at first planned, would have meant delay, and I was anxious to begin work. Akita is 571 miles from Tokyo, but it was a three days' journey. Starting in the morning from Tokyo, I reached Sendai at nine o'clock, where Miss MacRae met me. The next day and night I spent at her house and at four o'clock the morning after rose to take the 5:20 train. By that night I was in Hirosaki, and had a short visit with Miss Mann and Miss Boyd, starting the next day for Akita and arriving here at five o'clock.

It is wonderful how kind and atten-

tive the Japanese are to a stranger travelling alone. One woman in particular quite took me under her protection, offering me fruit and chestnuts. We even managed to hold a limited conversation by means of my dozen Japanese words and signs. There are little boys as guards in the cars, who are also very kind and polite.

At first it seemed to me that the people who wrote about Japan must have seen it through rose-colored glasses, but as we wound through the mountains with the autumn-tinted leaves, and the rice fields with their even stacks of straw, I said to myself, "Japan really is beautiful." Akita is the prettiest town I have seen in Japan. It is not all composed of streets of squalid huts—for the

Japanese are not quite as clean as they are painted—but we have here the mountains, a very picturesque park on the hill where the Daimyo's castle stood before the revolution in 1868, and many pretty nooks and corners. Then, too, we have the sea only six miles away; a very good view of it can be had from the park. Best of all, the people are so interesting, and there seems to be an opportunity to reach them.

Mrs. Madeley and quite a number of Japanese, among them about a dozen boys from the normal school with bright intelligent faces, gave me a cordial welcome at the station. Some of them had little speeches ready in English, such as "I am very glad to see you," and "I hope we shall be much friendship," said with great distinctness.

One of these boys, Odajima San, has really been the means of influencing many of the others to come, and teaches about twenty-five little children on Sunday afternoons. Of late, some of the agnostic ideas so prevalent in Japan have been disturbing his faith, and so it was with thankfulness that we saw him come forward to his first communion

last Sunday at the seven o'clock service.

The Sunday before, as we were taking a little walk toward the mountains, we passed the house of a well-to-do farmer, and were invited in by a big sturdy-looking boy with a face more like an American's than most one sees here. We met the mother and the father, an unusually interesting old man, with a thoughtful, benevolent face. In speaking of the war, he said it was a pity, and that if people had religion in their hearts—any kind of religion—there would be no war. This seemed to me very advanced for a Japanese, and particularly so at this time. He is not a Christian, but we saw no idol shelf.

The mother brought us tea with little cakes like lozenges and slices of jelly in bits of bamboo like tiny piazza screens. She peeled apples for us, and gave us a delicious candy, white and brittle, with nuts in it. That night at church, this boy who had asked us in became a catechumen. He is the last of the boys in Mrs. Madeley's English class to take this step. It was a great happiness to us. He seems such a good, honest boy—and



A VIEW OF THE MOUNTAINS FROM AKITA

a real boy, too. He rows in the crew in the boat races.

Another interesting person is our next door neighbor, Mrs. Tokuro. We called on her yesterday, having previously been invited. We bowed as I stood in my window one day, and she was present at my welcome meeting. But she is not a Christian, and her husband must be a Shintoist, for I saw him at dawn one morning standing in a reverent attitude by the well, worshipping the sun. That surely seems more easy to understand than other kinds of false worship; for what could be more inspiring than that beautiful fresh morning, the old green pine trees in the distance, and beyond, Taihei-zan—the Mountain of Great Peace! This is what I see from my bedroom window. Mrs. Tokuro says she would like to come and hear about "the doctrine," as they call it.

A number of soldiers are quartered on the people, and there is one with her. He can speak a little English, and we found when he came to see us that he had attended a Bible-class in Tokyo and would like to know more, so I am to teach him.

The welcome meeting, of which I spoke, was tendered to me by the Japanese in the house of the catechist, Mr. Uemura. It was opened with hymn and prayer, and then there was an address from the oldest member of the church; in fact, the only one here when Mr. and Mrs. Madeley came, except one woman who has moved away. Three other addresses were made. They were full of kindness. One said that before Mr. and Mrs. Madeley came, "there was no one to care whether the wind blew or the rain beat upon them." Another "hoped I would be a mother to this infant church." I said a few words in reply, and then there were tea and cakes and different games and amusements in which all joined heartily. One was a sort of punning game. Each person received a slip of paper and answered to the number on it, reading what was written on the paper, and being given a little gift, the name of which was a play

on the words in the slip. The boys dressed up in fantastic costumes and came in and danced. Then they went behind a screen and had a dialogue which must have been excruciatingly funny from the laughter it occasioned. They were all so natural and simple and friendly. On this occasion I was given a chair with a fur rug in it as being the guest of honor, but after the formal proceedings were over I came down to the floor with everybody else, because it seemed more sociable. Of course here we always sit on the floor, even in church, and take off our shoes whenever we enter a house.

THANKS TO MANY HELPERS

THE Rev. S. H. Littell, of Hankow, China, desires to thank all those friends of missions who have so promptly and generously responded to the appeal for help in connection with the purchase of property at Kiukiang. The sums borrowed last year in order to seize this unusual opportunity have all been repaid. The editorial in THE SPIRIT OF MISSIONS for November, 1903, which said, "We believe that Mr. Littell's faith in the willingness of people at home to help has not been misplaced," is verified. No less than 460 persons have had part in raising the needed \$1,000, the large majority contributing \$1 each, in accordance with the Editor's suggestion. The widespread and hearty response is both gratifying and encouraging, and each person who made an offering for this work would receive a more personal letter of thanks if the very number of contributors did not make this impossible. The work at Kiukiang continues to prosper. The first confirmation class has been presented, and consisted of eleven persons, who have stood the test and completed the instruction of the two and one-half years' period required of converts before confirmation.

NOTES OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION

THE Executive Committee has held two meetings since January 1st. At the first of these the Rev. Arthur P. Hunt, M.A., was elected chairman, and Mr. Francis H. Holmes was re-elected treasurer. The Rev. J. C. Roper, D.D., on account of stress of other work, felt it necessary to decline a re-election to the committee, and Mr. John S. Rogers, a young New York lawyer, was unanimous-ly elected to take Dr. Roper's place. The Executive Committee now consists of the three men named above, together with the Rev. Ernest M. Stires, D.D., Mr. John W. Wood, and Mr. G. Ashton Oldham.



THE Advisory Council is constituted as follows: Mr. Silas McBee, Chairman; Bishops Lawrence, Roots, Mackay-Smith and Greer, the Rev. Drs. Lloyd, McKim, Tomkins, Morris, Welch and Niver, the Rev. Prof. Rhinelander, and Mr. J. L. Houghteling.



THE pledges toward the stipend of the C. S. M. A. missionary, the Rev. D. T. Huntington, Ichang, China, amount to date to \$1,115, a sum larger by \$290 than was subscribed at this time last year. Several chapters also which always subscribe have not as yet stated the amount they will give this year.



PRACTICALLY all of the chapters have contributed promptly toward the publishing of the Report of the December (1904) convention. Thirteen hundred copies of this report have been printed, and the treasurer, Mr. F. H. Holmes, 66 Leonard Street, New York, will send copies to any who may wish

them. Copies have been sent to all the chapters. The report contains, besides the account of the business of the convention, the addresses delivered by Bishop McKim, Bishop Roots, Bishop Brent, the Rev. Dr. Tucker, the Rev. Prof. Mas-sie, a general account of the convention, and the letter from the Rev. Mr. Huntington, containing a most interesting ac-count of his work in Ichang during the past year.



THE General Secretary, the Rev. H. A. McNulty, is now visiting the chapters and colleges in the Middle West. His trip will take him to Minnesota; from there he hopes to go south as far as the University of the South, Sewanee, Tenn., and then north again. He would be glad at any time to hear from Church-men in the colleges or boarding-schools, or from the rectors of churches in college towns, relative to the starting of chapters in any particular college. He may always be addressed care of Church Missions House, 281 Fourth Avenue, New York.



THE outlook for more missionaries from among our young men and women is very encouraging, and should be a stimulus to those who have some thought of offering themselves for this work for the Master, but who have as yet hesitated to make their decision. From the Philadelphia Church Training and Dea-coness House two seniors and five juniors hope to work in the foreign field; two former students from the New York Training-school for deaconesses hope to undertake the same work. Other possibilites are two men, and perhaps three, from the Philadelphia Divinity-school, four men from the Episcopal Theological School, Cambridge; one, and perhaps two, from the Divinity-school of the

Pacific, two from Berkeley Divinity-school, two at least (one of whom has just gone out) from the General Theological Seminary, four at least from Trinity College, Toronto; one at least from Huron College, London, Ont.; two from Trinity College, Hartford; three from Harvard, two from Columbia, and so on, with hardly an exception, through seminary and college chapters. To these a much larger number still could be added, of those who intend entering missions in the West. Some men at the General Theological Seminary expect to offer for an associate mission in one of the needy western districts.



ALL these facts point clearly to a time when young men and women will gladly seek the hard places in which to fight their battles for Christ. None of those who said farewell to Howard Richards, Jr., as he left his fellow-students at the General Seminary to go out with Bishop Roots to teach in Boone School, Wuchang, China, will ever forget his wonderful faith in the power of that message, and the courage that led him, in less than a month, to raise \$5,000 for his expenses to the field and his first five years' stipend. As a graduate of Yale, a post-graduate of Columbia, a student at the General Seminary, his example may well inspire, not only these institutions, but every chapter of the C. S. M. A., with renewed faith and energy and purpose.



TWO new C. S. M. A. chapters have been formed during the past month: one at St. Paul's School, Garden City, N. Y.; the other at Kenyon College, Gambier, O. The men in the University of West Virginia have started mission study, and in all probability some of the students at the University of Michigan, at Purdue University, Lafayette, Ind., and at the University of Illinois, will start classes during Lent. At the Uni-

versity of Michigan a number of the Church students are at present members of a mission class which meets in St. Andrew's Church, and which is ably conducted by Mr. F. E. Wood, who has been for seven years in Japan. In the university there are four Church students looking forward to the foreign field.



THE General Secretary is at present visiting the colleges in the Middle West. He has been to a number of colleges in Ohio and Indiana, besides the Universities of West Virginia, Michigan, and Illinois, and is planning to go west as far as the Seabury Divinity-school, Faribault, Minn., and the University of Minnesota. After this, he returns east, visiting again the Canadian chapters and certain of the New England and New York chapters before Easter.



A PART from Kenyon College, there is a marked absence of Church students in the colleges of Ohio and Indiana; while the fact that five large parishes lie vacant in the Diocese of Southern Ohio, and that the Bishop of Indianapolis is sorely in need of five men to help him in his own diocese, must bring home to college men how full of weight is that clause in the C. S. M. A. constitution which makes the call to the ministry one of its purposes. What shall be said as to the call from Bishop McKim for four men to help him in the District of Tokyo; or of Dr. Pott's call for a layman to teach in St. John's College, Shanghai; or of the urgent appeals from all our western bishops for men? Or of the need for two women physicians in China, or of five women in Japan? Shall not these and the many like calls for workers in this great field meet with a response from our many chapters? For the call is a very real one, and who but our young men and women can meet the call?



THE DELEGATES AT THE SILVER BAY CONFERENCE OF 1904

A VACATION OPPORTUNITY FOR CHRISTIAN WORKERS

THE history of missions records no more devoted service or sacrifice than that rendered by the first missionaries who labored among the Indians once populating the region surrounding Silver Bay and Lake George. The same boat which bore Champlain, the discoverer, across the lake he named in 1609, bore also a missionary, and wherever the one planted the flag of France, the other planted beside it a cross. The leaders and delegates at the conference for missionary workers, which will meet at the annual Summer Conference for the North at Silver Bay, July 21st-30th, will not fail to find inspiration in the fact that they have come together on the scene of some of the early missionary work done on this continent.

Apart from its missionary interest, Lake George is one of the most beautiful lakes in America, and the whole section one of intense historic interest and value. Scarcely less favorable is the environment of the Southern Conference for leaders, which this year will be held from June 23d to July 3d, at Kenilworth

Inn, near Asheville, N. C., in the "Land of the Sky."

The opportunity offered leaders and delegates to attend these conferences is in the largest sense a "vacation opportunity" for all Christian workers who wish to combine rest and recreation with conference and study. Many young people who attend these summer sessions are having their only vacation for the year, and are entitled to physical recreation. The committee in charge of the conference this year has so arranged the programme as to allow full time for vacation privileges. They recognize the importance of out-of-door exercise and recreation for the delegates, and that sound bodies are always better than weak ones to do the world's work.

The definite purpose of these summer conferences is to enable young people's missionary secretaries and leaders in Sunday-school and junior work to spend ten days annually in conference and prayer in preparing for the work of the ensuing year. They are training-schools, in fact, for the better equipment of leaders in the work of local churches

and young people's societies. The influence of previous conferences has been distinctly felt in the impetus given to general missionary activities, and in the larger spiritual life experienced by individuals. Many of the foremost leaders and most active missionary workers of the Church are present each year, and the atmosphere thus created is conducive to new thought, spiritual uplift, and fresh mental vigor.

These summer conferences are proving an ideal opportunity for study, rest and recreation. They are places where young Christian men and women can, at small expense, spend their time to the best advantage, and go back to life's work and duties better not only in body and mind, but stronger in the service of the Christian Church.

The first half hour of each day will be spent in devotional Bible study. Then will follow an hour of conference concerning approved methods of work in young people's societies and Sunday-schools. The third session of the day will be given to home and foreign mission study classes. At eleven o'clock

each day there will be symposiums on vital topics, or one or more platform addresses by prominent speakers on missionary or devotional themes. The afternoons will be set apart for daily recreation in a charming and healthful environment. The evening hour will be occupied by an open-air vesper service, followed by denominational group meetings, where denominational representatives may formulate plans for the work of the ensuing year.

It is too early as yet to make an extended announcement as to the speakers and the programmes, but among those who have consented to assist in the exercises, are the following:

At Silver Bay: Hon. Samuel B. Capen, President John F. Goucher, Bishop James M. Thoburn, the Rev. Arthur S. Lloyd, D.D., Mr. Robert E. Speer, Mr. John R. Mott, Dr. Mason North, Dr. Stephen J. Herbin, Mr. John Willis Baer, Dr. William M. Bell, Dr. A. L. Phillips, Dr. E. E. Chivers, Dr. R. P. Mackay, Dr. T. H. P. Sailer, the Rev. Everett P. Smith, Messrs. Von Osgood Vogt, Harry Wade Hicks, Don O. Shel-



SILVER BAY, LAKE GEORGE, AND THE HOTEL IN WHICH THE CONFERENCE
DELEGATES ARE QUARTERED

ton, S. Earl Taylor, John W. Wood, Harry S. Myers, Edmund D. Soper, and Dr. F. C. Stephenson.

At Asheville: Rev. W. R. Lambuth, D.D., Rev. S. H. Chester, D.D., Rev. Arthur S. Lloyd, D.D., Rev. J. O. Reavis, Rev. A. L. Phillips, D.D., Rev. H. F. Williams, Rev. John F. Goucher, D.D., Professor O. E. Brown, Rev. B. F. Fullerton, D.D., President W. W. Moore, Rev. A. McLean, D.D., Rev. F. M. Rains, Rev. R. J. Willingham, D.D., Rev. O. S. Gray,

D.D., Rev. A. W. Halsey, D.D., Professor D. K. Lambuth, Rev. Everett P. Smith, Rev. George Atkinson, Professor A. O. Brown, Rev. Fitzgerald Parker, Messrs. John E. McCulloch, S. Earl Taylor, J. W. Shackford and others.

An illustrated booklet, giving additional information concerning the conferences, may be had by addressing John W. Wood, 281 Fourth Avenue, New York, N. Y.

NOTES FROM THE ARCTIC CIRCLE

BY
THE REVEREND A. R. HOARE

OWING to lack of men, I have this winter four mission stations to care for—Fort Yukon (just within the Arctic Circle), Circle City (ninety miles higher up the Yukon River), Eagle City (190 miles above Circle) and Ketchumstock (forty miles back from the river, but ninety miles up the trail from Eagle). When I came into this region last autumn, I dropped down from Dawson City in a canoe and picking up the Rev. J. Hawksley, a C. M. S. missionary, who has been caring for the natives at Eagle, we paddled on to Eagle and spent ten days among the Indians. We held a celebration of the Holy Communion, at which twenty-nine native communicants partook. The offertory amounted to \$29.25, a bar of soap and a piece of tobacco. There are about 150 Indians at Eagle and more are coming to settle. The people have nearly all been baptized by missionaries from the Church of England, but they have no church and no school. They have been begging for a church now for years. We held our services in a little cabin, not large enough to hold all the people, the congregation sitting on the floor. The owner of the house brought a towel to cover the table and the behavior was very reverent. This cabin is not always available, and will not hold all the congregation. I have made inquiries and obtained esti-

mates, and find we can build a good church and house of lumber for \$3,000. This includes all labor and seats for the church, and is a very low price, considering the excessive cost of labor and materials in this country. Bishop Rowe hopes that the buildings may be erected this coming summer. To do this, however, it is necessary that the money should be given at once, as the materials and labor must be paid for in cash. The people are poor and unable to help with money, but they voluntarily offered to give up their gardens to make a site for the church, as that is the only suitable spot. This may seem a small thing to people in the United States, but it really entails a great sacrifice, as the labor of clearing the ground and preparing a garden in this country is very great.

In the town of Eagle, three miles below the Indian village, two companies of soldiers are stationed and a number of civilians, among whom are several Church members. Every Sunday evening while at Eagle I hope to hold service for them; eventually I hope we may be able to build a church in Eagle, for the white people, but for the present we can hold services in a room. There was a Presbyterian missionary here, but he has left, and there is much to be done among the white people.

Circle City, Alaska.

COMMENCEMENT DAY AT BOONE SCHOOL

BY
GERTRUDE R. GILMAN

A HEAVY snowstorm, such as rarely occurs in Wuchang, could not prevent the attendance of an interested audience from Wuchang and Hankow, or in any way chill the enthusiasm of the students of Boone School, at the annual commencement, on January 25th. The exercises were held in the new assembly hall, built without aid from home, and were presided over by the Rev. James Jackson, the rector. Among the guests were several local Chinese officials, the Rev. Arnold Foster, of the London Mission, and the Rev. G. G. Warren, of the English Wesleyan Mission. The commencement speaker was Dr. L. S. Wilcox, the American consul at Hankow. His direct and earnest words upon honesty as one of the foundations of individual character and national progress made a deep impression upon the boys, as did also his expression of appreciation of Chinese possibilities for the future, if all the young men, such as those to whom he spoke, should address themselves to developing Chinese resources. "What all nations need," he said, "in this age of rapid advancement, is men of energy, with the love of country deeply rooted in their hearts and with a fixed determination of being good citizens. No doubt you will see, in your time, many changes in your grand country being brought about and will assist in developing her wonderful resources in a thousand different ways. It will be your duty to assist in giving the millions of her people more comfortable homes than the mat sheds and mud floors that poverty compels so many of them to endure; better sanitary measures will be introduced; by draining and diking, millions of acres of rich soil that now are useless would furnish thousands of new homes."

A feature of the commencement was the singing of the boys. Boone School has recently put out a small song book,

embracing religious, patriotic and school songs. It is inspiring to listen to the boys singing, and when one realizes how large a part good music has played in the development and refinement of civilized people, and then listens to what the Chinese call music, he begins to appreciate the fact that time spent in teaching good songs and good music is time really used for the moral and spiritual betterment of the Chinese. Songs are being introduced into the Government schools, but for the most part they deal with the brutal side of soldier life, and have a distinctly bad effect upon the young men. We want to counteract this influence by teaching our Boone School boys to use and pass on to other young fellow-countrymen good patriotic songs. In this way, in good time, an influence will be brought to bear upon the Government institutions.

Here is a national hymn which the boys sing with great gusto. It gives an idea of the teaching that can be given them through music:

National Hymn

Speed Thou our Nation, O Father
on high!
Lead us in pathways of justice
and right.
Rulers as well as the ruled, one and
all,
Girdle with virtue, the armor of
Might.
Hail, three times hail, to our Coun-
try and Flag!

Lead us in Learning, and free us by
Truth.
Send forth Thy Light as we
march on our way.
Glad and in peace and our Sov-
reign as well.
Blessing and blessed in beneficent
sway.
Hail, three times hail, to our Coun-
try and Flag!

Such ideas of patriotism find no ex-
pression in songs of Chinese composition.

THE SANCTUARY OF MISSIONS

A WEEK OF PRAYER FOR MISSIONS ABROAD

APRIL 16TH TO APRIL 23D, 1905

FOR the last two years, at about this season, Christian people in the United States and Canada have united in a week of special Prayer for Missions abroad. The custom has proved so helpful that the Annual Conference of the Foreign Missions Boards in the United States and Canada, meeting in New York in January, decided to repeat the request for these united intercessions during the week beginning April 16th and closing April 23d, 1905.

The period selected is that which commemorates the Redeeming Death and Glorious Resurrection of our Lord Jesus Christ. It will be apparent to every one how appropriate it is to use these days for offering prayers and gifts, that the message of love revealed in the Incarnation of our Lord, and the message of life revealed in His Resurrection, may be fully proclaimed throughout the world for which He died.

PRAISE

FOR the unspeakable gift of God's love; for the share He gives us in His work; for those He has delivered from the power of darkness and translated into the Kingdom of His dear Son.

COMMON DAILY PRAYER

FOR an outpouring of the Holy Spirit upon Christians everywhere.

For a realization of the need of the non-Christian world; its helplessness, its poverty, its materialism, lust and superstition; the inadequacy of its religions; its spiritual hopelessness.

For a truer conception of the mission of the Church; for more consecration and sacrifice; for a full surrender to the leadership of Christ; and that the Lord of the harvest will thrust forth laborers into His harvest.

For the missionaries, that they may be kept in health of body and mind; that they may have a continual sense of

Christ's presence, and may have greater access to the hearts of the people.

For the native Church, that it may grow in faith and fruitfulness, in love and service; for more native workers.

For the elevation of woman.

For religious liberty and peace.

For the evangelization of the whole world and the establishment of the Kingdom of Christ.

"That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

PRAYER CYCLE

THE Evangelization of the World.— Total population of the world, estimated, 1,500,000,000. Nominal Christians, 500,000,000. Non-Christians, 1,000,000,000. Native Christians—Protestant adherents in non-Christian countries and tribes, 4,514,592. Protestant missionaries, 18,164. Native workers, 78,350. Students in Christian schools, 1,051,466.

I. *For Missionaries;* for the Native Churches; for all inquirers and catechumens; for greater faith in God, for the establishment everywhere of Christian homes and the Christian Church, and the preaching of the Gospel to every creature.

II. *For Reinforcements*—native and foreign—men and women of prayer and purpose, constrained by the love of Christ, of good judgment and humility, who cannot but speak the things they have seen and heard.

III. *The Empires of Eastern Asia,* Japan, China, Korea, Thibet and Siam. For the cessation of war, friendship and the decay of distrust; for continued progress; for openness of mind and heart on the part of Confucianist and Buddhist toward the Gospel.

IV. *Central and Western Asia,* India, Afghanistan, Persia, Turkey, Arabia. For religious liberty; for the elevation of woman; for freedom from famine; for

the conversion of the Hindu and the Mohammedans.

V. *The Continent of Africa*.—For the extinction of the slave trade and the liquor traffic; for peace; for justice in the Congo Free State; for the evangelization of the Soudan, and all unreached tribes.

VI. *The Countries at Our Door*.—Mexico and Central and South America. For the spread of purity of doctrine and of life; for the unreached Indians; for political righteousness and stability.

VII. *The Islands of the Sea*—the Philippines, Hawaii, Cuba, Porto Rico, the South Seas, Madagascar. For the purification of American influence from all vice and irreligion; for confidence and service, for justice and peace; for the end of slavery and impurity, and the conquest of Christianity.

VIII. *The Church at Home*.—For ministers and people; for forgiveness for lethargy and indifference; for more prayer and more faith in God's desire to hear and answer prayer; for more love and obedience; that every member of the body of Christ may have the mind of Christ regarding foreign missions and, abounding in the grace of giving, may yield prompt obedience to the command of our risen Lord.

"Thanks be unto God which giveth us the victory."

A LMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; we give Thee humble thanks for all the great things Thou hast done and art doing for the children of men, for the opening of heathen lands to the light of Thy truth, for making paths in the deep waters and highways in the desert, for knitting nation to nation in the bonds of fellowship, and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee; through Jesus Christ, Our Lord. *Amen.*

"That Thy way may be known upon earth, Thy saving health among all nations."

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy Kingdom; through the same Jesus Christ our Lord. *Amen.*

"Bear ye one another's burdens and so fulfil the law of Christ."

A LMIGHTY and everlasting God, who dost govern all things in heaven and earth, we commend to Thy fatherly care all whom Thou hast called to take part in the missionary work of Thy Church. Watch over them, we beseech Thee, for good; defend them from all dangers both of body and soul, from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday; give Thine Angels charge concerning them, and let Thy Holy Spirit rule in their hearts, and prosper all their work to the glory of Thy Holy Name; through Jesus Christ our Lord. *Amen.*

"That they all may be one . . . that the world may believe that Thou hast sent me."

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

THE MEETING OF THE BOARD OF MISSIONS

MARCH 14th, 1905

THIE Board of Missions met at the Church Missions House on Tuesday, March 14th. The following members were present: The Bishops of Pennsylvania, New Jersey, Pittsburgh, New York, Nebraska, Central Pennsylvania, Massachusetts, Washington, Rhode Island, Newark and the Bishop Coadjutor of New York: The Rev. Drs. Huntington, Anstice, Perry, Stires, Parks, Mann and Smith; and Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Mansfield, Butler, King and Pepper.

The Bishop of New Jersey was called to the chair in the absence of the President and Vice-President.

The Rev. Everett P. Smith, the Educational Secretary, who reported for duty on February 20th, was presented to the Board.

The Treasurer reported a total gain in contributions as compared with the corresponding date last year of \$11,313.30, and continued:

"Including the deficiency to September 1st, the total of the appropriations now amounts to \$971,471.27. The appropriations at the last meeting, including the portion of the year for Cuba and Brazil, which was then assumed, have added \$24,640.98 of this amount. A year ago the total reported at the March meeting was \$816,930.20, so that the total obligations we are facing to-day are \$154,541.07 larger than they were a year ago."

The Treasurer submitted for the information of the Board "a very careful and admirable statement," he said, "prepared by the Assistant Treasurer, showing the contributions toward the appropriations of the Society during the last fifty-four years in five-year periods. Also for the same dates the number of communicants, the amount of contributions per communicant, and in another column the 'Specials.'" He further remarked: "The statement is also interest-

ing in showing the increase in the contributions per communicant for the years 1901-1904 inclusive, indicating a gain in interest on the part of the Church at large, no doubt due to the Apportionment Plan and the campaign of education that has been persistently maintained."

This table showed that in 1900 there were eight times as many communicants as in 1850. The offerings toward the appropriations in 1900 were also eight times as large as in 1850, while during the same period the specials increased twice as rapidly, or about sixteen times. In the six years from 1895 to 1901, the communicants increased 128,000. The annual contributions increased \$13,000 and the specials \$106,000. In the three years of the Apportionment Plan, 1901-1904, the annual amount of the contributions received toward the appropriations increased \$200,000, and the annual amount of specials received increased \$76,000. In 1850 the contributions per communicant were 61.8 cents; in 1900 they were 61.6 cents, indicating no permanent gain in individual interest or sense of responsibility. Since the Apportionment Plan has been put into effect, the annual individual contribution has increased to 83 cents. The notable thing to be thought of is the large increase in specials, which do not help the Society to meet its obligations.

The Rev. John G. Glass, of Anniston, Ala., was duly elected Secretary of the Fourth Missionary Department.

A letter was received from Miss Clara M. Carter, deaconess at Fairbanks, Alaska, urgently requesting an immediate supply of medicines and money for hospital furnishings, such as beds, crockery, table hardware, etc.

At the request of the Bishop of Laramie, approval was expressed of his appointment of the Rev. J. R. Jenkins at Chadron and points adjacent in Ne-

braska, and under the Woman's Auxiliary United Offering two ladies were appointed, one a deaconess, for Boisé.

The Board was officially informed by the Secretary of the House of Bishops that on the 17th of October that House put the canal zone of Panama under the care and supervision of the Presiding Bishop, empowering him to appoint any Bishop of the House to act as his commissary and giving him instruction that he should enter into correspondence with the Bishop of Honduras that he might, if in his wisdom it seemed good, arrange for the sending of a missionary to care for the work in that territory. The Bishop of Washington has been appointed such commissary. Action was taken setting forth the situation and (it being found that it was inexpedient at the present time that the jurisdiction should be transferred to the American Church) providing for the salary and houserent of an additional missionary in the canal zone, a priest of the American Church, to be nominated by the Board of Missions and appointed by the Bishop of Honduras for work in the said canal zone under the supervision of the Bishop of Honduras.

Bishop Restarick, of Honolulu, was heard from, and spoke encouragingly of the work under his charge, and Bishop Aves wrote from the City of Mexico, asking for the appointment of an additional man with a partial stipend to carry on missionary work among the English-speaking people within a radius from the City of Mexico. He also writes of several opportunities he has of placing clergymen among English-speaking people in railroad and mining communities. He had met several of the clergymen of the Mexican Church and was hoping to meet them all in convocation at a very early day. Says that he will find them willing and loyal fellow-workers.

The Bishop of Shanghai, in his necessity, has been able to secure the services of Dr. A. M. Myers, a woman physician, for one year from September 1st as physician for St. Elizabeth's Hospital. Dr.

Myers has had four years' experience in charge of a hospital for women at Amoy, where the climate did not suit her. She is graduate of Vassar and of the Woman's Medical College of New York. Dr. Henry W. Boone reports that another of his Chinese internes has been engaged to go to South Africa with stipend of \$1,500 and board and lodging. This makes it the more imperative that one or more young doctors should come from the United States for St. Luke's Hospital, Shanghai.

The special committee of the Board on the subject of the men's thank-offering at the time of the next General Convention submitted printed matter that had been prepared by them and sent to the several bishops.

The Corresponding Secretary reported that the edition of the March (Children's) number of *THE SPIRIT OF MISSIONS* is 98,000.

It was stated on behalf of the standing committee on Audit that they had caused the Treasurer's books and accounts to be examined to the first instant and had found the same to be correct.

ANNOUNCEMENTS CONCERNING THE MOVEMENTS OF MISSIONARIES.

Porto Rico

ON the Feast of the Purification (February 2d) Bishop Van Buren admitted Mr. Leonard Read to the diaconate in Holy Trinity Church, Ponce. Mr. Read, when ordained priest, will take charge of the work at Vieques, when the Rev. Mr. Bean will be retired.

Cuba

THE RIGHT REV. DR. KNIGHT has come to the United States for the purpose of aiding the Board in raising money for and enlarging the work in Cuba, for which there is an urgent demand. He has requests for services at eleven new points and could easily open twenty-five

Missionary Speakers

stations with profit. He sailed from Havana by the steamer *Havana* March 14th, and arrived in New York on the 18th.

Honolulu

BISHOP RESTARICK and his son, who sailed from San Francisco by the steamer *Manchuria* on January 28th, arrived safely at Honolulu on February 4th.

The Philippines

At the Stated Meeting of the Board on March 14th, at the instance of Bishop Brent, Miss Ellen T. Hicks, of Philadelphia, was appointed as a missionary nurse for work in The Philippines; the additional expenses of this appointment to be provided from the Woman's Auxiliary United Offering. Miss Hicks will take the place of Miss Clara Thacher, who retires upon her arrival.

MISS MARGARET ROUTLEDGE, who sailed from San Francisco December 17th, *via* Hong Kong, arrived at Manila on January 19th.

Africa

At the meeting on March 14th the Board of Missions appointed Mr. Francis W. Ellegor, lately of Foura-Bay College, Sierra Leone, as missionary teacher and instructor in agriculture in the Cape Palmas District.

MISS SARA A. WOODRUFF, who sailed from New York on November 9th, having been delayed *en route* at the Canary Islands by an accident to the machinery of the steamer of the African line, arrived safely at Cape Palmas on January 19th.

Shanghai

MRS. F. C. COOPER, who with her son Mervyn sailed from Shanghai December 17th, has been heard from in England. The date of her arrival was not given.

Hankow

THE Rev. Arthur M. Sherman, on leave of absence from the Hankow District, sailed from Shanghai by the

steamer *Siberia* on January 28th, reaching San Francisco February 19th. He arrived at New York on March 1st.

THE Rev. Alfred A. Gilman and Miss Gertrude Carter, both missionaries of this Board, were married at St. Paul's Church, Hankow, by the Rev. S. Harrington Littell on February 22d.

Kyoto

BISHOP PARTRIDGE, wife and child, who sailed from San Francisco by the steamer *China* January 10th, arrived at Kobe on February 1st, the Bishop says after the roughest passage he ever experienced.

Tokyo

DR. RUDOLF B. TEUSLER, wife and child, who sailed from San Francisco January 28th by the steamer *Manchuria*, arrived at Yokohama on February 15th and proceeded the same day to their home in Tokyo.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, who can accept appointments to speak, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address is given.

China:	Edmund Lee Woodward, M.D., of Gankin.
	Mary V. Glenton, M.D., of Wuchang.
	The Rev. Arthur M. Sherman, of Hankow.
Japan:	The Rev. R. W. Andrews, of Mito.
	The Rev. Isaac Dooman, of Kobe.
	Mrs. I. H. Correll, 34 Harrison Street, East Orange, N. J.
Sacramento:	Archdeacon Parker.

THE WOMAN'S AUXILIARY

To the Board of Missions



A MISSIONARY'S HOME IN SENDAI

A STORY OF THE JAPANESE WAR.

[Our mission staff in Sendai, Tokyo District, Japan, is composed of the Rev. J. Chappell, the Rev. J. K. Ochiai, Miss MacRae, Miss Bristowe and Miss Wall. The Woman's Auxiliary gave the money for the church which is being built there, and Miss Wall, one of our United Offering missionaries. Miss Bristowe and Miss MacRae are Englishwomen, Miss Wall is from Massachusetts, and it is she who tells some incidents of the war as connected with the mission.]

THIS morning two wounded soldiers came to church. Some time ago a woman came to me in the street and told me she remembered me, that I used to teach her cousin in Takasaki. She was expecting her husband that day from the front, wounded, so I went with her afterwards to see him. When Miss Babcock was here, week before last, we went again, and Friday I asked the catechist to go also. He did, and had a very nice talk with the wounded man. He told us about his experience when he was wounded. It was in the afternoon, and he lay all

night long not able to move, with the rain falling upon him. He thought a great deal, he said, during that night of sleeplessness and pain. He had always felt so strong, he said, he had never felt the need of the help of a God, but as he lay there he thought, "I can do nothing for myself." Without knowing it, I believe that he must have prayed to an unknown God. In the morning, early, two Chinamen came to the brook near which he lay, to draw water; they found him and took him to a place of safety, where help was given him. He told us that he had a friend who also wanted to learn

about Christianity, and to-day they both came of their own accord and listened very attentively to the sermon. They waited afterward and the visiting priest had a talk with them, and the catechist is going to instruct them regularly. If they should come into the Church, they may yet live to thank God for the wounds which give them so much pain now.

The day that Miss Babcock and I were at the hospital where these men are, the news of the capture of Port Arthur had just arrived, and some schoolboys outside were having a big procession. The Juniors at home would like to have seen them, with their picturesque red lanterns, crossing the bridge and winding along by the castle gate and then down the hill by the river again. The soldiers in the hospital heard their shouts of *Banzai*, and, maimed as they were, could not resist. Almost instantly they formed a procession, legs and arms in bandages, heads bound up, crutches flying along the passages at a surprising rate, and giving vent to their feelings as they went along, by pounding with all their might. They snatched up pails, buckets, basins

and dippers which they saw on the way, and these they beat to show their enthusiasm. Although it was amusing in a way, at the same time it was pathetic, for all these men had been wounded at Port Arthur. There are 1,500 in that hospital alone, and over 3,000 in Sendai. There is so much which one longs to do. One of the missionaries has suggested decorating screens with pictures to be put around their beds. I am going to have some of the older boys in the Sunday-school help at that, and the girls another day in the week do other work for them.

Miss Wright, of Kumagaya, adds:

Our Christians here are very much engaged at present in making tooth powder and selling it for the benefit of widows and orphans of the soldiers who have fallen at the front. The men make the powder and the women at their meetings make the envelopes to put the powder in. It is called Lily Tooth Powder, and costs two *sen* a packet. A great many of these packets have been sold, and the money is to be given to the widows of the town.

THE TRAINING-SCHOOL FOR MISSION WOMEN, SENDAI

BY

MISS F. R. BRISTOWE

SCHOOLS for mission women are certainly a necessity, if any mission work is to be done by the native Christian women in any country. Miss MacRae and I have been entrusted by Bishop McKim with the care and instruction of the would-be mission women of the Tokyo District. During the present term we have had nine pupils, who live with a matron in a house adjoining our own. They there get the practical training of housekeeping and everything necessary to make them sensible, useful and self-dependent women. They have regular instruction, for which Miss MacRae and I are responsible, in the Old and New Testa-

ments, the Catechism, Prayer Book, doctrine, organ and singing, English and cooking. As well as this, they have practical experience under our personal supervision at various out-stations in connection with the Sendai mission. Here in Sendai they have a small knitting school which they manage themselves, and at which they have to give Christian teaching. As they are still young, this instruction is given for young people only, as older women are not willing to be taught by persons younger than themselves.

We wish to add needlework to our present curriculum, so that the girls may learn to make altar linen and cassocks.

They have just been giving singing lessons to some young girls. We should like to keep our pupils with us three or four years, but the present ones are so much in demand we find it difficult to keep them the two years of the present course. Perhaps as the school grows larger we shall be able to keep back the younger ones.

Such important work as this cannot be efficiently carried on without funds, but although the Bishop very kindly helps us by giving us house-room and money for board, he cannot promise more. There is there-

fore nothing with which to buy books, to pay for help we may need in teaching, or for doctor's bills, or anything in the way of furniture needed for the school. It seems a pity that this most important work, that of training mission women in order that they may bring to their own countrywomen the knowledge of the Gospel tidings, should be so hampered by lack of means. Of course we can give ourselves, but the work will not be on a permanent basis, nor the results what they might or ought to be without the help which interest from outside would prompt.

OUR UNITED OFFERING MISSIONARIES AT KAWAGOE

BY
DEACONESS RANSON

MISS Heywood and I are very happy in our Japanese home. We live in a made-over Japanese tea-house, so it is larger than most native houses, and gives us plenty of room for classes and meetings of different kinds. By putting in much glass in place of paper and stoves in place of *hibachi* we keep quite comfortable, although the weather has been very cold. We have a charming young girl living with us, who interprets and helps us in many ways.

Although the people of Kawagoe are very much opposed to Christianity, not only the Christians but many others have been very kind and friendly toward us. The crowds who follow us in the streets are rather annoying, but we hope that time will help that. We are the first foreign women they have ever seen, and we must look very queer to them. Some of them do not believe yet that we are not men, and they do not understand why we are Christians and yet not Russians. We have had many queer experiences, some trying of course, some very funny. We came to this conservative Japanese town absolutely ignorant of the language, the people and the customs. I think a sense of humor has

saved us from temporary despair many times. The Japanese themselves are very quick to see the funny side, and many a laugh do we have together. They have a strict code of etiquette, but they are very kind about excusing the mistakes of the rude barbarians who have so recently come to their country. We like the people so much, and are longing for the time when we can talk directly to them.

We give most of our time to the language study, and it surely needs much time. It is difficult, indeed, as you have often heard. Miss Heywood does a little English teaching, and I have a knitting class as a means of getting acquainted with the people. We make and receive many calls, most of our afternoons being given to that. There is such a field for work here. We build many castles in the air for our future work, but as I have said, at present our aim and object is to learn the language. I am thankful every day that I brought my piano. Every week the congregation comes here, and we teach them the hymns for Sunday. And after the English and knitting classes they sing, many of them hearing Christian hymns for the first time in their lives.

THE STORY OF A MISSION WOMAN IN KYOTO DISTRICT

Told by Yoshi Tsujii San to the Branch of the Auxiliary which Supports Her

[Included in the appropriations for foreign missions there are salaries for six mission women in Kyoto and nineteen in Tokyo District; for seven Bible-women in Shanghai and twelve in Hankow. These salaries range from \$160 for the oldest trained worker in Kyoto District to \$22.50 for one who is almost entirely untrained in Hankow, and some of them are already paid by branches of the Auxiliary, Juniors and others. If any person or branch would like to do this, thus having a representative in the field, we will gladly suggest some particular woman.]

I WAS confirmed when I was fifteen years old, in 1894, by Bishop Williams in this city, after much study and careful thought and instruction. It took me a long time to make up my mind to be a Christian, but once convinced of the truths of Christianity, nothing could shake my faith, and I determined at once to consecrate my whole life and strength to teaching others the blessed truths I had just learned. In 1900 I entered the training-school for Bible-women in Osaka, while Bishop Williams was the principal of that school, and one of the teachers. It was a joy to be a pupil of this dear, good old man, and I drank in eagerly every word that fell from his lips, and tried to bury them deep in my mind, so that they would live after the venerable saint who spoke them should have passed to his well-earned reward in heaven. There were five other earnest teachers in our school, and the matron was Miss Kimura, who was trained as a Bible-woman by our much lamented Miss Mailes, and who has been a faithful worker for many years. Miss Kimura also taught us music and singing, so that every graduate of the Bible-school might play the organ and conduct the music at the Church services if necessary. This is a very useful part of our training, for our beautiful service is much improved by having the music well rendered. Besides our regular Bible studies we had training in teaching the Bible to heathen. Twice a week Miss Kimura, or one of the other teachers who had had experience in this line, took one or two of the pupils with her to visit the homes

of heathen women and learn the various methods of imparting Christianity to them.

In 1901 Bishop Partridge moved the Bible-school to Kyoto, and became its principal, and from that time Mr. Patton and Dr. Correll have been our teachers, the latter coming all the way from Nara once a week in order to teach us.

In 1903 I graduated from the Bible-school, and was at once placed by Bishop Partridge to work with Mrs. Patton in Holy Trinity parish, Kyoto, of which the Rev. Mr. Patton is the rector. I was inexpressibly delighted to work under Mr. Patton, whom I had already learned



YOSHI TSUJII SAN

to know and love as my teacher in the Bible-school, and not to have to go away off somewhere and work with and among strangers. Mrs. Patton was already holding Woman's Auxiliary meetings at her house on the second Saturday of each month and mothers' meetings on the fourth Saturdays. My work was to assist her in conducting these meetings and in visiting and teaching the women connected with Holy Trinity parish and the girls in St. Agnes's School. Besides this, I have held regular Bible-classes for the blind women in the Kyoto Blind Asylum, and have had the gratification of seeing six of the women baptized since I began to teach them, exactly one year ago.

There are between sixty and seventy Christian women in Holy Trinity congregation, and as I try to visit each of them as often as possible, as well as to visit regularly those who are interested in Christianity, but who have not yet been baptized, you can imagine how busy I find myself. I regret to say that in the last few months Mrs. Patton has been obliged to leave Kyoto on account of the health of one of her little children. Therefore I am left the only woman worker in Holy Trinity parish. Fortunately, I had several months' practice with Mrs. Patton before she left Kyoto, and I am living in the Bible-school, so I have the benefit of the help and advice of my former teacher, Miss Kimura, who gives me the benefit of her many years' experience.

Besides the work in Kyoto, I go once a month to a town near here, called Otsu, where I conduct a meeting for the women of the Church, and occasionally, when I can spare the time, I visit the homes of those women. I can do very little for them, however, as my own work here in Kyoto keeps me very busy and I regret very much that there is no available Bible-woman for Otsu.

The women of our country are mostly heathen, and think only of the affairs of this world. There are very few who are willing to devote their lives to working for Christ. At present there are only four pupils in our Bible-school here in

Kyoto. This is our great need, and my earnest request is that you will pray God to raise up more female Japanese Church workers. Each parish ought to have a Bible-woman to teach the women and girls connected with it, but this is far, far from the case. Please pray earnestly for more workers to be raised up for this field, which is so ripe for the harvest.

THE RICHEST INDIAN AN EXPERIENCE IN GIVING

BY

MRS. HECTOR BAXTER, PRESIDENT OF THE MINNESOTA BRANCH

SOME years ago, when the Sioux were driven north, a little remnant was left on Prairie Island, in the Mississippi River, fifteen miles above Red Wing. The Government does nothing for them, and they are desperately poor. The Rev. Henry St. Clair, of Birch Coulee, gives them a service once a month, his travelling expenses being paid by the diocesan board and the Indians giving him three dollars a month. The Rev. C. C. Rollit, of Red Wing, visits them occasionally, and has secured a little old building for a church, which will be moved over to the island as soon as the river is open in the spring.

A short time ago I visited the Auxiliary at Red Wing, and some experiences of the visit were quite out of the ordinary. The president of the branch had invited the sewing circle of Indian women from Prairie Island to the meeting. It was sixteen degrees below zero the morning I arrived. At about eleven o'clock Indian men, women and children began to appear in town. They had walked the fifteen miles on the ice in the bitter cold. The women do not speak English, and had brought the young men to interpret for them.

The Red Wing president asked the Indian president of the guild to sit beside us during the service, and after the meeting was over the Indians crowded around to shake hands. Poor old Mrs. Whipple, the Indian president, pulled from her petticoat pocket a very dirty ten-dollar bill and two silver dollars to give to me. We tried to get the women to keep it for their church, but this idea did not satisfy them at all. For twenty minutes about thirty Indian women talked excitedly over the matter, and finally we suggested that they give two dollars to Bishop Rowe, who was coming in a few days, and put the ten dollars in the bank for the United Offering or some other gift for missions. The president of the branch at Red Wing has made a study of Indian characteristics and Indian music, and has a lecture on the subject, which she gives to raise money for her work among them. She says they love to give, and in some tribes a man is rich, not because of what he has, but what he has given away. A man who has given away a hundred horses is a very rich man.

DO WE NEED AN EDUCATIONAL SECRETARY?

EXPERIENCE leads us to think so; experience gained in Boston, for instance, when a correspondent who was active at the Auxiliary's headquarters tells us some of the incidents of those three weeks last October.

"In registering, mistakes as to the dioceses from which the visitors came were very general. 'Eastern Massachusetts' was so frequently given as the name of a diocese that we became quite accustomed to it, but Northern Ohio, Detroit, Western Pennsylvania, Wisconsin and Illinois were also numerous. It was easy enough to place our guests when they knew the name of their bishop, but sometimes they did not, which seemed very queer for Churchwomen.

It was a diocesan officer who insisted on looking for someone from her diocese under, say, Northern Ohio instead of Ohio, and said she thought she knew the name of her own diocese better than we could. I do not think she was convinced even after she saw the card of one of the bishop's family. It goes to show how apt we are to take things for granted. And in proof that women are no worse than men, I assure you that male enquirers frequently erred in the same way. But the worst experience was when I went, on the first Thursday morning, to Copley Hall, in search of Mr. John W. Wood. Five men at the bureau of information did not know anything about him, even when his office was named, and they acted as if they had never heard of the Board of Missions. Mr.—now Bishop—Roots, whom I met in the anteroom, helped me out of this dilemma. Several thought Dr. Lloyd was rector of Trinity Church, and more than one declared the Archbishop of Canterbury was the head of our Church, 'Same as the Pope of Rome, you know.'"

Such experiences as these, amusing, surprising or regrettable, as we may be disposed to view them, show that in missionary education something is needed by way of primary instruction—a course in the construction of the Church—dioceses and missionary districts; in the officering of the Church—diocesan and missionary bishops; in the organization of the Missionary Society, with its central watchtower at the Church Missions House, its sentinels the secretaries, its bulletin our missionary magazine. A large primary class, therefore, awaits the effort of our educational secretary.

At the same time, the upper grades of the missionary school are increasing so rapidly that, without giving time for this laying of foundations, his days might well be filled with helping them in their eager search for information.

In the month of February the Secretary of the Auxiliary alone has received requests for aids for missionary reading and study from a hundred branches in dioceses as widely separated as those of Vermont and West Texas, Los Angeles

and Fond du Lac. Of these hundred branches about fifty are studying Alaska, most of them pursuing the course issued by the Church Missions Publishing Company, 211 State Street, Hartford, Conn., six lessons with helps, whose cost is seventy-five cents. The secretary of the company wrote on February 23d: "I get forty letters by the morning mail, and a number by later mails. Each is an order, and requires at least a postal card reply." This course we supplement from here with the last annual report.

When the call comes to us for Japan material, we furnish "Japan for Juniors," with its chapter upon our own missions, prepared by Mr. Wood, "Dux Christus," with its pictures and maps, the last foreign reports from Tokyo and Kyoto, and a file of Japan leaflets.

Among the best of these study classes, and those which promise largest results in the future, are the normal classes which have been held in Boston, New York, New Haven and elsewhere, in which a select band of students, eight or ten in number, taken from different parishes, meet and learn what to teach and how to teach it, preparatory to going back to their respective parishes to conduct study classes there. The letters received at the Auxiliary rooms show how missionary study and reading are becoming a recognized part of Auxiliary work and method, while a message from the secretary of the Vermont branch suggests a most important course of study, which the Junior chairman in New York is planning simultaneously and without knowledge of the similar movement elsewhere.

The Vermont secretary writes: "Some of us in Vermont are hoping to introduce Bible study into the meetings of the Auxiliary. One of the parish branches has been reorganizing lately, and is to have weekly meetings, alternating afternoons with evenings, and devotional and educational meetings with those devoted to sewing. The plan is to have certain selections from the Bible read at the devotional meetings, and to ask each member to make a study and meditation upon

the part selected until the next meeting. We need something of this kind; so few of us study the Bible at all."

When this sort of study becomes general in the Woman's Auxiliary, every effort of its members for the growth of the Master's Kingdom will spiritualize, deepen, strengthen and enlarge, and we may hope for greater blessing in our work than we ever yet have known.

THE MARCH CONFERENCE

THE March Conference was held in the Board room at the Church Missions House on Thursday, the 16th, Miss Ferguson, of Connecticut, presiding. The attendance was good, thirty-four officers being present, and the representation being, Connecticut, six (one Junior); Long Island, five; Maryland, one; Missouri, one; Newark, six (one Junior); New Jersey, one (Junior); New York, nine (two Juniors); Pennsylvania, three (one Junior); Western Massachusetts, one (Junior); Western New York, one.

The Secretary's report bore special reference to the Auxiliary's duty toward the Board's appropriation; the interest which its members should take in the Sunday-school Easter offering and the parish apportionment as well as in the \$100,000 suggested to the Woman's Auxiliary, and the possibility of gaining such enthusiasm in this matter as should prompt to making direct personal appeals to individual friends able to do large things, and held back by reason of ignorance as to the opportunity and the privilege. The Secretary reported 100 letters about missionary reading and study received during the month of February from forty-nine dioceses; and following this cheering report, after noon-day prayer in the chapel, Dr. Lloyd presented the new Educational Secretary to the conference. Mr. Smith explained something of the duties of his office, and asked the interest and co-operation of those present.

The different branches represented reported their work, chiefly along the lines of missionary study, normal classes being at work in Connecticut, Long Island and New York, and the Juniors of Newark having given at their winter meeting a scene representing a day in the Wu-chang Hospital, followed by a talk from Dr. Glenton.

The list of United Offering missionaries was read, and it was decided to have it printed for the information of the Auxiliary, and suggested that this list be kept in the books of devotion used by the members, and that the workers be prayed for individually and by name.

The preliminary leaflet addressed to the bishops, prepared by the committee on the missionary thank-offering to be presented by the men of the Church in 1907, was read and listened to with deep interest. It was followed by the reading of a letter from Miss McVickar, of Rhode Island: "I wish there could be appointed a day of prayer for missions, not necessarily in public meeting, but each in his or her home, 'to wait on the Lord,' which means, as I understand it, to keep the mind without deflection on one subject and that subject on this occasion, Missions! Don't you think the windows of heaven would be opened, and the blessing come? How would it do for the Woman's Auxiliary to have some day when all its members, as far as practicable, should devote themselves to this one thing, when dressmaking and clothes generally should be not thought of, bridge tables be neglected, and no thought of anything but missions, and their needs, in men, women and means, be allowed to remain in the mind? That is what the China Inland Mission has done, not for a day, but longer, and such answers as they have had!"

After listening to this letter the officers received with earnest assent the suggestion that the date of the April conference be changed from the third to the fourth Tuesday in April, the former day being the Thursday in Holy Week, and that this latter day be kept as a day of prayer throughout the Auxil-

iary—in private, at the Holy Communion, and in all other public services in the Church—for blessings upon our people everywhere, interested and *to be* interested in Missions, and on all who need to know the love and to follow the will of Christ.

SOME UNITED OFFERING NOTES

AN officer of an Eastern diocese writes: "I feel that with earnest diocesan and parish treasurers for the United Offering, much could be done that has not been done as yet. It is surprising to find how many Churchwomen in this diocese, as well as other dioceses, have never even heard of the United Offering."



AN officer has been appointed to increase the circulation of THE SPIRIT OF MISSIONS in North Carolina. She has sent for 400 copies of the leaflet, U. O. No. 2, and is going to write to every secretary and every branch in the diocese to find out the number of persons who are not at present subscribers, and to each person she intends to send the leaflet, with a personal letter. She says, "It seems to me a notice sent in this way would be more impressive than if the leaflets were sent to the secretary to be distributed."



ACORRESPONDENT writes: "You sent me four dozen of the United Offering mite-boxes, and I have disposed of every one to interested and enthusiastic women in a parish that less than a year ago was supposed to be 'dead and buried.' I am now going to ask for two dozen more boxes, which kindly send to above address by express to collect at this end."

THE APRIL CONFERENCE

The April Conference of officers of the Woman's Auxiliary will be held on Thursday, the 27th, from 11:30 to 1:15, with intermission for prayers at noon.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st to March 1st, 1905:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—\$66.07

Aniston—Grace, Cuba.....	32 50
St. Michael's and All Angels'.....	
"Little Helpers," Wo. Aux., Sp. for furnishing children's ward, hospital, Ngankin, Hankow....	2 00
Auburn—Holy Innocents', General..	14 30
Brockton—General	2 75
Carbon Hill—Mrs. Patterson's children, Wo. Aux., Sp. for children's ward in hospital at Ngankin, Hankow.....	3 00
Ensley—St. John's, Foreign.....	10 52
Tuscaloosa—Christ Church, "Little Helpers," Wo. Aux., Sp. for children's ward in hospital at Ngankin, Hankow.....	1 00

ALBANY—\$1,236.42

Albany—All Saints', General, \$325; meeting of the Albany branch, Wo. Aux., Sp. for Dr. Woodward, Ngankin, Hankow, \$18.26	343 26
St. Paul's, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa, \$5; in memory of Rev. Geo. Hewson Wilson, 1870-1900, Sp. for bed in St. James's Hospital, Ngankin, Hankow, \$50; Sp. for Bishop Rowe, Alaska, \$60.40; Offering Missionary Meeting.....	115 40
St. Peter's, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa, \$15; Mrs. Alice E. Pray, Sp. for Bishop Rowe, Alaska, \$5.....	20 00
Mrs. J. W. Tillinghast, Sp. for hospital work, Alaska.....	100 00
Andrew B. Jones, Sp. for Bishop Rowe, Alaska.....	60 00
"An Invalid," Sp. for Bishop Rowe Hospital work, Alaska.....	100 00
"M. F. B.," Sp. for children's ward, St. James's Hospital, Ngankin, Hankow	2 00
Amsterdam—St. Ann's, General....	30 17
Athens—Trinity Church, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa...	50
Canton—Grace, \$5, Rev. R. Wynd-	

ham Brown, \$5, General.....	10 00
Castleton—St. Giles's, General.....	2 00
Charlton—St. Paul's, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa.....	50
Cherry Valley—Grace, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa...	1 00
Cooperstown—Christ Church, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa.....	10 00
Duanesburg—Christ Church, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa...	5 00
† Gilbertsville—Christ Church, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa.....	5 00
Gloversville—Christ Church, Domestic and Foreign.....	6 00
Hoosac—All Saints', Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa.....	2 00
Hoosick Falls—St. Mark's, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa..	1 00
Hudson—Christ Church, General, \$32.32; Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa, \$11; Sp. for Bishop Griswold, Salina, \$25; Sp. for Miss Thackara, Arizona, \$5; Sp. for Rev. G. G. Ware, Deadwood, South Dakota, \$35.....	108 32
Ilion—St. Augustine's, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa.....	1 50
Lansingburg—Trinity Church, Foreign.....	12 06
Mechanicville—St. Luke's S. S., General.....	2 14
Morris—Zion, Alaska.....	15 00
Norwood—St. Philip's, Domestic, \$3; Foreign, \$3.....	6 00
Ogdensburg—St. John's, Wo. Aux., Sp. for Bishop Ferguson's In-	

* In the February SPIRIT OF MISSIONS, Junior Aux., of Christ Church, is credited with \$1.50, Sp. for Rev. T. C. Wetmore, Arden, Asheville, this should have read \$15.00.

Acknowledgments

D	ustrial School, West Africa	5	50	Giltroy—St. Stephen's, Domestic	340
P	lattsburgh—Trinity Church, Foreign	31	85	Kearney Peak—"Two Church Members," Domestic and Foreign	2600
P	otsdam—Trinity Church, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa	10	00	Livermore—Grace, General	340
R	ensseler—Epiphany, General	3	00	San Francisco—St. John the Evangelist S. S., Alaska	285
S	andy Hill—"M. W.", Sp. for Archdeacon Stuck, for altar at Fairbanks, Alaska	50	00	San Luis Obispo—St. Stephen's, General	340
S	pringfield Centre—St. Mary's, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa	2	50	San Rafael—St. Paul's, Geo. E. Butler, General	1000
T	roy—Ascension, Wo. Aux., Sp. for Dr. Woodward's work, \$1; Junior Aux., Sp. toward equipment for bed, St. James's Hospital, both in Ngankin, Hankow, \$5	6	00	Santa Cruz — Calvary, Domestic, \$2.95; Foreign, \$2.75	570
H	oly Cross (of which Miss Jane Gallagher, \$5; the Anna J. Smith Fund, \$10; Rev. E. W. Babcock, for a bed in woman's ward, in blessed memory of "M. C. B." \$51), \$96; Sp. for Ngankin Building Fund, Junior Aux., Sp. toward equipment for bed in St. James's Hospital, Ngankin, Hankow, \$10; Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa, \$5	111	00	Miscellaneous—Wo. Aux., Sp. for Bishop Restarick, Honolulu, \$10.20; Sp. for Bishop Roots, Hankow, \$32.43; Sp. for Rev. T. W. Cooke, Lexington, \$14; Junior Aux., Sp. toward furnishing children's ward, St. James's Hospital, Ngankin, Hankow, \$10	6663
S	t. Barnabas's, Domestic	9	97	CENTRAL NEW YORK—\$514.29	
S	t. John's, Wo. Aux., S. S., Sp. for Bishop Ferguson's Industrial School, West Africa, \$5; "Daughters of St. John," Sp. for Rev. T. C. Wetmore, Asheville, \$10	15	00	Baldwinsville—Grace, Domestic, \$8; Foreign, \$8; General, \$10.01	2601
S	t. Paul's, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa, \$7.50; Sp. for Dr. Woodward's work, Ngankin, Hankow, \$5	12	50	Binghamton—Christ Church, Foreign	2500
O	fferings at meeting of Troy branches, Sp. for Dr. Woodward, Ngankin, Hankow	13	25	Church of the Good Shepherd, Domestic	1295
W	alton—Christ Church, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa	6	00	Trinity Church Memorial, General	2390
W	aterford—Grace, Wo. Aux., Sp. for Bishop Ferguson's Industrial School, West Africa	1	00	Earlville—Grace, General	120
R	KANSAS—\$302.35			Fulton—Zion S. S., Sp. for Bishop Rowe's work, Alaska	200
A	ransas City—St. Clement's, General			Greene—Zion S. S., Japan	623
B	lytheville—General	3	00	Norwich—Emmanuel Church, General	2414
B	rinkley—St. Luke's, General	3	00	Owego—St. Paul's, Domestic, \$5; Foreign, \$5	1000
C	amden—St. John's, General	1	70	Oxford—St. Paul's, Foreign	3874
E	ureka Springs—St. James's, General	3	20	Rome—Zion, Foreign	2009
F	ayetteville—St. Paul's, General	12	00	Seneca Falls—Trinity Church S. S., Sp. for medical equipment for a bed in hospital, Ngankin, Hankow	1024
F	orest City—Church of the Good Shepherd, General	10	20	Sherburne—Christ Church, General	4500
F	ort Smith—St. John's, General	14	80	Syracuse—All Saints', General	1500
H	elena—St. John's, General	17	40	Utica—Grace, Sp. for Bishop Rowe, Alaska, \$119; Sp. for Bishop Wells, Spokane, \$2.50; Sp. for Rev. Mr. Merrill's work among Oneida Indians, Fond du Lac, \$42.95	16445
J	onesboro—St. Mark's, General	84	00	Trinity Church, General, \$30; S. S., Sp. for blankets for St. James's Hospital, Ngankin, Hankow, \$4.	3400
L	ittle Rock—Christ Church, General	5	65	Warner—St. Paul's, Domestic, \$4; Foreign, \$3	700
M	ammoth Spring—St. Andrew's, General	68	90	Waterloo—St. Paul's, Foreign	2000
M	arianna—St. Andrew's, General	11	25	Waverly—Grace, Foreign	297
N	ewport—St. Paul's, General	4	50	Willard—Christ Church, Domestic	887
S	earcy—Trinity Church, General	15	00	CENTRAL PENNSYLVANIA—\$710.54	
S	tuttgart—General	14	40	Alden—St. Andrew's, Domestic, \$8; Junior Aux., Sp. for "Ida Buchanan" scholarship, Sewanee, Tennessee, \$2.	1000
V	an Buren—Trinity Church, General	6	10	Allentown—John I. Romig, Domestic and Foreign	900
W	inslow—St. Stephen's, General	7	85	Ashland—St. John's, General	700
	ALIFORNIA—\$135.88	17	15	Bethlehem—Trinity Church, Domestic, \$28.30; Jay S. Moyer, Foreign, \$2.	3030
A	lameda—Christ Church S. S., General	2	25	Honesdale—Grace (of which Wo. Aux., \$5), Sp. for Dr. Driggs's work, Alaska	2027
A	lameda Co.—Wo. Aux., Sp. for Rev. T. W. Cooke, Lexington	4	50	Jonestown—St. Mark's, Foreign	306
C	orte Madre—Holy Innocents', General	4	50	Mauch Chunk—St. Mark's, Sp. for Dr. Driggs, Point Hope, Alaska, \$34.26; S. S., Sp. for surgical equipment of a bed for Ngankin Hospital, Hankow, \$16.74.	5100

<i>Milford</i> —Church of the Good Shepherd, Domestic and Foreign....	9 80	Hankow	7 00
<i>Nanticoke</i> —St. George's, Domestic..	3 00	<i>Branford</i> —Trinity Church, \$23; S. S., \$2; Sp. for Dr. Driggs's work at Point Hope, Alaska....	25 00
<i>Pittston</i> —St. James's, Foreign....	5 00	<i>Bridgeport</i> —St. John's, "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo....	12 50
<i>Pottsville</i> — Resurrection Chapel, Junior Aux., Sp. for St. James's Hospital, Ngankin, Hankow....	10 00	St. Luke's, General.....	6 00
Trinity Church, Wo. Aux., Domestic, \$100; Foreign, \$100....	200 00	<i>Brookfield</i> —St. Paul's, Foreign....	10 00
<i>Reading</i> —Christ Church, Junior Aux., Sp. for Bishop Nelson's work, Georgia, \$10; Wo. Aux., "A Member," Sp. for Bishop Restarick, Honolulu, \$10; Sp. for Bishop Rowe, Alaska, \$10; Sp. for Bishop Horner's work at Valle Crucis, Asheville, \$10; Sp. for Miss Thackara's Hospital, Arizona, \$10; Sp. for Dr. Woodward's Hospital, Ngankin, Hankow, \$5; General, \$5.....	60 00	<i>Brooklyn</i> —Trinity Church, work in the Philippines....	5 60
<i>Scranton</i> —St. Luke's, Domestic, \$31.46; S. S., Sp. for surgical equipment of a bed for Ngankin Hospital, Hankow, \$10; Miss Geary's Class, Sp. for blankets, Ngankin Hospital, Hankow, \$4.....	45 46	<i>Danbury</i> —St. James's S. S., General.....	15 00
Archdeaconry, Wo. Aux., Sp. for Dr. Driggs, Point Hope, Alaska, \$12; Sp. for Elizabeth Bunn Hospital, Wuchang, \$12.....	24 00	<i>Darien</i> —St. Luke's, General.....	15 50
<i>Tamaqua</i> —Calvary, General.....	10 00	<i>East Berlin</i> —St. Gabriel's, Mrs. Herbert E. Smith, in loving memory of Herbert E. Smith, Sp. for Ngankin Building Fund, Hankow....	1 00
<i>White Haven</i> —St. Paul's, General..	12 65	<i>East Haven</i> —Christ Church, Domestic, 75 cts.; Foreign, \$2.07....	2 82
<i>Wilkes-Barre</i> —St. Stephen's, Foreign	200 00	<i>Glastonbury</i> —St. James's, General.....	17 50
CHICAGO—\$572.93		<i>Greenwich</i> —Christ Church, General.....	260 00
<i>Chicago (Ravenswood)</i> —All Saints', Domestic, \$5; Foreign, \$5; General, \$5.....	15 00	<i>Hamden</i> —Grace, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Epiphany</i> , Domestic.....	5 00	<i>Hartford</i> —Christ Church, Domestic, St. John's, Domestic.....	100 00
Grace, Domestic and Foreign, \$231.97; General, \$1.....	232 97	<i>Ivoryton</i> —All Saints, General.....	96 25
<i>St. James's S. S.</i> , Foreign.....	10 00	<i>Litchfield</i> —St. Michael's, General.....	5 00
<i>St. Mark's</i> , General, \$50; S. S., Sp. for children's ward, St. Luke's Hospital, Tokyo, \$10...	60 00	<i>Meriden</i> —St. Andrew's, Foreign, \$12.60; Domestic, \$12.75; General, \$16.70.....	43 09
(<i>Rogers Park</i>)—St. Paul's S. S., Sp. for St. Luke's Hospital, Tokyo	5 00	<i>Middletown</i> —Mrs. Herbert E. Smith, in memory of Dwight's Confirmation, Sp. for Ngankin Building Fund, Hankow....	42 05
<i>Babies' Branch</i> , "Katherene McLaren Anderson" cot, Elizabeth Bunn Hospital, Wuchang, \$30; Sp. for "Little Helpers" bed, St. Agnes's Hospital, Raleigh, North Carolina, \$1.75. Edward P. Bailey, Sp. for Ingles Hall, Boone School, Hankow..	31 75	<i>Naugatuck</i> —Rev. Geo. Rumney, General	1 00
<i>Dundee</i> —St. James's S. S. Domestic and Foreign.....	10 00	<i>New Haven</i> —Christ Church, Dr. Driggs's work at Point Hope, Alaska, \$5; "A Member," diamond butterfly brooch realized, Sp. for Ngankin Building Fund, Hankow, \$210...	215 00
<i>Galena</i> —Grace Branch Wo. Aux., General	2 67	Grace, Domestic	6 31
<i>Hinsdale</i> —Grace, \$36.66, S. S., \$2.98, General.....	88 34	<i>Trinity Church</i> , Sarah G. Hotchkiss, General	30 00
<i>La Grange</i> —Emmanuel Church, Domestic, \$42.67; Foreign, \$42.67; General, \$3.....	5 00	<i>New Milford</i> —St. John's, General.....	112 00
<i>Oak Park</i> —Grace, "H. W." Sp. for Rev. Mr. Merrill's Oneida Indians, Fond du Lac, \$2; "E. V. S.," General, \$3.....	33 31	<i>Norwalk</i> —Grace, "A Member," Sp. for Porto Rican Equipment Fund	1 00
<i>Winnetka</i> —Christ Church, Domestic, \$16.66; Foreign, \$16.65...	31 38	St. Paul's, through Wo. Aux., Sp. for Elizabeth Bunn Memorial Hospital, Wuchang, for repairs and improvements.....	11 56
<i>Miscellaneous</i> —Offerings at Diocesan Meeting, Wo. Aux., General...		<i>Sharon</i> —Rev. L. H. Schwab, General	10 00
COLORADO—\$56.00		<i>South Glastonbury</i> —St. Luke's, General	21 22
<i>Denver</i> —St. Philip's, Mothers' Meeting, through Wo. Aux., Sp. for work among the Indians in the District of Salt Lake... St. Stephen's, Domestic and Foreign	1 00	<i>Stamford</i> —St. Andrew's, General, St. John's, Sp. for hospital at Manila, Philippine Islands, \$7; Sp. for hospital at Hankow, \$100; Sp. for Hooker Orphanage, Mexico, \$6; "Two Churchmen," Sp. for Ngankin Building Fund, Hankow, \$7; W. P. Waterbury, Sp. for Boone School, Wuchang, Hankow, \$10; "A Member," Sp. for Ngankin Building Fund, Hankow, \$10..	100 00
<i>La Junta</i> —St. Andrew's, General...	46 00	St. Luke's, "A Churchwoman," Sp. for Ngankin Building Fund, Hankow	140 00
<i>Pueblo</i> —St. James's, General.....	5 00	Miss E. D. Ferguson, Sp. for Boone School, Wuchang, Hankow	5 00
CONNECTICUT—\$2,656.70	4 00	Mr. Walton Ferguson, Sp. for the hospital in Manila, Philippine Islands	50 00
<i>Bethel</i> —St. Thomas's S. S., work in		<i>Torrington</i> —Trinity Church, General	250 00
		F. F. Fuessenich, Sp. for Ingles F. F. Fuessenich, Sp. for Ingles Memorial Fund	80 12
		<i>Waterbury</i> —St. John's, Domestic, \$19.23; General, \$500.....	5 00
		<i>Westport</i> —Christ Church, General.....	519 23
		<i>Windsor</i> —Grace, Foreign	25 20
			34 75

Acknowledgments

Miscellaneous—Branch Wo. Aux., Sp. for Bishop Roots, Hankow, \$200; Sp. for Rev. Mr. Mosher, Shanghai, \$100.....	300 00	Memorial, Hankow.....	20 00
Litchfield Archdeaconry, Sp. for Rev. E. N. Joyner, South Carolina, for the education of a colored boy.....	50 00	Columbus—Lillian G. Griffith, Sp. for Edmund J. Lee, Ngankin, Hankow.....	5 00
DALLAS—\$21.50	1 50	Marietta—St. James's, Domestic, \$13.70; Foreign, \$26.06; China, \$7; General, \$2.95.....	49 71
Colorado—All Saints', General....	10 00	Milledgeville—St. Stephen's, Foreign.....	6 35
Dallas—St. Matthew's, Junior Aux., for scholarship in Anvik, Alaska	10 00	Savannah—Christ Church, General. St. Stephen's, General.....	64 72
Fort Worth—St. Andrew's, Junior Aux., Sp. for equipment of the children's ward at St. James's Hospital, Ngankin, Hankow...	10 00	Miscellaneous—Junior Aux., Sp. for equipment of children's ward, St. James's Hospital, Ngankin, Hankow	25 00
DELAWARE—\$76.85	10 00	HARRISBURG—\$133.23	10 00
Middletown—St. Anne's, Foreign....	7 00	Bellefonte—St. John's, Foreign.....	67 38
Wilmington—St. John's, General....	25 00	Middletown—St. Michael and All Angels', General.....	9 50
Trinity Church, Domestic.....	44 85	Steelton—Trinity Church, General.....	31 35
EAST CAROLINA—\$86.75	5 00	Miscellaneous—Wo. Aux., Williamsport Archdeaconry, Sp. for Dr. Driggs's school and hospital work, Alaska.....	25 00
Avoca—Holy Innocents', General...	2 50		
Boardman—St. Jude's, General....	5 00	INDIANAPOLIS—\$111.38	
Edenton—St. Paul's, Junior Aux., General.....	5 00	Muncie—Grace, Foreign.....	1 15
Hamilton—St. Martin's, General....	5 00	Terre Haute—St. Luke's, Foreign..	1 60
Maxton—St. Matthew's, Rev. Edward Wootton, General.....	2 50	St. Paul's, Foreign.....	36
Poplar Branch—Mrs. C. C. A. Louis, General, 50 cts.; Sp. for Rev. C. H. Evans, Tokyo, toward building a new house, \$1; Wo. Aux., General, 25 cts.....	1 75	St. Stephen's, General.....	27 17
Washington—St. Peter's, General....	60 00	Vincennes—St. James's, Major W. P. Gould, Foreign, \$25; Domestic, \$25; St. Paul's School, Lawrenceville, Southern Virginia, \$25.....	75 00
Woodville—Grace, General.....	5 00	Washington—St. John's, Foreign....	5 00
EASTON—\$55.86	5 30	Worthington—St. Matthew's, Foreign	1 10
Cecil Co. (Elkton)—Trinity Parish, Trinity Church, General.....	50	IOWA—\$96.30	
Kent Co. (Shrewsbury)—Branch Junior Aux., Sp. for Bishop Wells, Spokane.....	24 56	Bellevue—St. Paul's, Wo. Aux., China.....	1 00
Queen Anne Co. (Centreville)—St. Paul's Parish, General.....	50	Boone—Grace, Domestic.....	3 25
Talbot Co. (Easton)—Christ Church, Junior Aux., Sp. for Mrs. Kinsolving, Brazil, for organ, 10 cts.; Sp. for Bishop Wells, Spokane, for payment of clergyman's salary, 40 cts.....	25 00	Council Bluffs—St. Paul's, General, \$20.70; Wo. Aux., China, \$10; Sp. for Bishop Rowe's hospital work, Alaska, \$10.....	40 70
Easton—Junior Aux., Sp. for Holy Trinity Orphanage, Tokyo, for Tayo Yamayaki.....	1 00	Emmetsburg—Trinity Church, General	20 00
FLORIDA—\$5.00	29 25	Fort Dodge—St. Mark's, Wo. Aux., Miss Babcock's salary, Tokyo, Ottumwa—Trinity Church, Foreign, \$3.27, General, \$23.08.....	5 00
St. Augustine—Sisters of the Resurrection, in memoriam, Luisita Ledon-y-Betancourt, Sp. for Puerto Rican Equipment Fund.	5 00	KANSAS—\$99.61	26 35
FOND DU LAC—\$1.00	5 00	Abilene—St. John's, General.....	1 00
Green Bay—Christ Church, Junior Aux., Sp. for children's ward, St. James's Hospital, Ngankin, Hankow	1 00	Arkansas City—Trinity Church, General.....	2 50
GEORGIA—\$695.32	25 00	Atchison—Trinity Church, Wo. Aux., General.....	12 27
Atlanta—Missionary meeting held at Atlanta, December 21st, 1904, General.....	1 00	Burlington—Mrs. C. O. Brown, General.....	3 80
Rev. S. S. Spear, General.....	1 00	Cherry Vale—General.....	3 50
Augusta—Christ Church, General....	1 00	Chetopa—St. Paul's, Wo. Aux., General.....	2 08
Church of the Good Shepherd, General, \$138.50; Sp. for Archdeacon Hughson, Asheville, for educating a mountaineer, \$10; Sp. for Archdeacon Hughson, Asheville, to be spent as he chooses, \$5	1 00	Clay Centre—St. Paul's, Wo. Aux., General.....	6 85
St. Andrew's, General.....	1 00	Emporia—St. Andrew's, Wo. Aux., General	4 68
Sibyll A. L. Baldwin, Bishop Kinsolving, Brazil, for education for one year of a student for the ministry.....	1 00	Fort Leavenworth—Wo. Aux., General	12 48
Joseph H. Day, Sp. for Ingle	1 00	Herington—St. James the Less, General	3 50
	1 79	Kansas City—St. Paul's, Wo. Aux., General	10 92
	153 50	Newton—St. Matthew's, Wo. Aux., General	7 45
	300 00	Oskaloosa—St. Mark's, Wo. Aux., General	70
		Pittsburg—St. Peter's, Wo. Aux., General	4 50
		Severance—Grace, General.....	25
		Wakefield—St. George's, Wo. Aux., General	3 45
		Wichita—St. John's, Wo. Aux., General	19 68

KENTUCKY—\$341.85

Bowling Green—Christ Church, \$5.47; Wo. Aux., \$5, General..
Henderson—St. Paul's, John C. Atkinson, Domestic, \$25; Foreign, \$75
Louisville—Advent, General....
 Christ Church, Foreign, \$65.16;
 Mrs. Sidney Hewitt, Sp. for Dr. Tuesler, Children's department
 St. Luke's Hospital, Tokyo, \$5.
 St. Andrew's, \$68.95, R. A. Robinson, \$50, General.....
Paducah—Grace, T. J. Flournoy, General, \$25; Wo. Aux., Sp. for Bishop Brent for hospital work, Philippines, \$2.50.....
Russellville—Trinity Church, General ..
Uniontown—"J. H. D.", General....

LEXINGTON—\$14.89

Covington—St. John's, General.....
Lexington — Junior Aux., toward equipment of Children's ward, St. James's Hospital, Ngankin, Hankow ..
Winchester—Emmanuel Church, S. S.,* General.....
Miscellaneous—Junior Aux., toward

LONG ISLAND—\$1,535.41

Astoria—Church of the Redeemer, General ..
 St. George's, Foreign.....
Babylon (North)—St. Elizabeth's Chapel, \$10, S. S., \$3.12, Domestic, ..
Brooklyn—Atonement, S. S., Sp. for Bishop Brooke, Oklahoma....
 Christ Church, Brazil, \$600; General, \$171.90.....
 Incarnation, through Wo. Aux., Sp. for work in Kyoto.....
 Church of the Redeemer, through Wo. Aux., Sp. for Bishop Moreland, Sacramento.....
 St. Ann's, Foreign, \$3; S. S., Sp. for cot or child's bed in St. Luke's Hospital, Tokyo, \$13.38; Mrs. Vickers, through Wo. Aux., Sp. for Dr. Glenton, for improvements and repairs, Elizabeth Bunn Hospital, Wuchang, \$5.....
 St. James's, Sp. for Dr. Woodward's work, Ngankin, Hankow, \$5; through Wo. Aux., Sp. for Bishop Moreland, Sacramento, \$25.....
 St. John's, Brazil, \$25; General, \$46.40 ..
 St. John's Hospital Chapel, Church Charity Foundation, \$15.15, Orphan House children, \$3.60, Domestic (Fort Hamilton)—St. John's, General ..
Brooklyn—St. Luke's, H. Putnam, General ..
 St. Matthew's, through Wo. Aux., Sp. for Bishop Moreland, Sacramento ..
 St. Michael's Church School, Domestic, \$22.50; Foreign, \$22.50; Sp. for Bishop Keator, Olympia, \$11.25 ..
 St. Stephen's, "A Member," Colored work, \$5; through Wo. Aux., for work in Haiti, \$10...
Flushing—St. George's, Foreign...
Great Neck—All Saints', Foreign...
Greenport—The Misses Wood, Sp. for Bishop Rowe, Alaska.....
Jamaica—Grace, General.....
Roslyn—Trinity Church, Domestic, \$19.20; Foreign, \$19.19; in

			memoriam, Abby P. Peck, Foreign, \$5.....	43 39
10 47			<i>Sag Harbor</i> —Christ Church, Domestic ..	2 55
100 00	7 70		<i>Woodside</i> —St. Paul's S. S., General.....	2 25
			<i>Miscellaneous</i> —Wo. Aux., Sp. for salary of sewing teacher, St. Augustine's School, Raleigh, North Carolina ..	75 00
70 16			LOS ANGELES —\$139.76	
118 95			<i>Hemet</i> —Church of the Good Shepherd, Foreign.....	1 75
			<i>Long Beach</i> —St. Luke's, General....	30 00
27 50			<i>Los Angeles</i> —Ascension S. S., General ..	1 64
5 07	2 00		St. John's, Wo. Aux., "A Member," Sp. for Ingle Memorial, Boone School, Wuchang, Hankow.....	25 00
			St. Paul's Pro-cathedral, Domestic ..	1 00
2 25			<i>Ocean Park</i> —Church of the Good Shepherd, Foreign.....	21 12
			<i>Santa Barbara</i> — Trinity Church, Anna T. R. Davis, Sp. for hospital at Fairbanks, Alaska..	5 00
10 00			<i>Whittier</i> —St. Matthias's, Domestic and Foreign, \$2; General, \$2.25	4 25
2 64			<i>Miscellaneous</i> —Wo. Aux., Cuba, \$25; Brazil, \$25.....	50 00
			LOUISIANA —\$195.17	
91 10			<i>Houma</i> —St. Matthew's, General....	7 45
29 68			<i>Laurel Hill</i> —St. John's, J. B. McGehee, General ..	5 00
			<i>New Orleans</i> —Mt. Olivet S. S., General ..	5 00
13 12			St. Paul's, for Bishop Roots's work in Hankow, \$32.50; Domestic and Foreign, \$105.22.....	137 72
5 00			<i>St. Francisville</i> —Grace, Domestic and Foreign, \$37; Brazil, \$3..	40 00
50 00			MAINE —\$69.00	
			<i>Augusta</i> —St. Barnabas's, for work among the colored people in the Diocese of Kentucky.....	1 00
5 00			<i>Gardiner</i> —Christ Church, Foreign..	56 00
			<i>Pittston</i> —St. Andrew's, General....	1 00
			<i>Portland</i> —Alice Vernon, Sp. for Bishop Rowe, Alaska.....	1 00
			<i>Miscellaneous</i> —Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow ..	10 00
21 38			MARQUETTE —\$10.00	
			<i>Marquette</i> —Peter White, Sp. for Ingle Hall, Boone School, Hankow ..	10 00
71 40			MARYLAND —\$1,040.89	
			<i>Allegheny Co. (Cumberland)</i> —Emmanuel Church, for missions in Brazil ..	25 00
18 75			<i>Anne Arundel Co. (Annapolis)</i> —St. Anne's Parish, General.....	25 00
6 50			(West River)—Christ Church, Domestic ..	29 50
50 00			(Bayard)—St. John's, Domestic....	2 00
5 00			<i>Baltimore</i> —Atonement Chapel, Foreign (of which S. S., \$7.55) ..	55 10
			Emmanuel Church, Wo. Aux., Foreign, \$100; Domestic, \$150; "Helen Whitridge" scholarship, Church Training-school, Shanghai, \$50.....	300 00
56 25			Grace, Wo. Aux., the Misses Clark, "William V. Clark Memorial" scholarship, St. John's School, Cape Mount, West Africa.....	25 00
15 00			St. Bartholomew's, Domestic and Foreign ..	27 01
77 83			St. Paul's, General, \$200; Mothers' Union, "Mothers' Union" scholarship, St. Hilda's School, Wuchang, \$25.....	225 00
23 26				
50 00				
21 05				

Acknowledgments

(Avalon)—St. Paul's Chapel S.		field, Sp. for St. James's Mission
S., Sp. for Navajo Indian Hos-		Chapel, Tanana, Alaska; the
pital, Arizona.....	5 00	object of the gift being now
St. Peter's S. S., "William Wood-	60 00	under consideration by the Bish-
ward" (Graduate) scholarship,		op of Alaska.....
South Dakota.....		130 00
(Homestead)—St. Thomas's, Sp.	60 00	Mrs. Agnes Van Brunt, Sp. for
for Rev. Mr. Matthews's Indus-		Bishop Brent, Philippine Islands
trial School, Cape Mount, Africa	8 50	D. B. Updike, Sp. for Bishop
John Black, Sp. for Ingle Hall,		Brent, Philippine Islands.....
Boone School, Wuchang, Han-	25 00	"A Friend," Sp. for Porto Rican
kow		Equipment Fund.....
Chas. C. Shippen, Sp. for Ingle	25 00	Miss H. E. Caryl, Wo. Aux., Gen-
Hall, Boone School, Hankow...		eral
Mrs. Robert T. Wilson, through	10 00	Brookline (Longwood)—Church of
Wo. Aux., Brazil.....		Our Saviour, Domestic, \$163.43;
Llewellyn Miller, Sp. for "Mary	30 00	Wo. Aux., for salary of Miss
Summers Miller" bed in St.		Woodruff, Africa, \$44.....
Mary's Orphanage, Shanghai..		St. Paul's, Domestic, \$230.88;
Baltimore Co. (Mt. Washington)—		Foreign, \$249.22; Indian,
St. John's, Junior Aux., Sp. for		\$96.10; Colored, \$96.09.....
Bishop Leonard Memorial, Salt		Cambridge—Christ Church, Foreign,
Lake, \$2; S. S., Bishop Graves's	12 00	\$300.54; Wo. Aux., Sp. for
Class, Sp. for Bishop Graves,		Mexico, \$4; Brazil, \$3; Haiti,
Laramie, \$10.....	5 00	\$3.....
(Pikesville)—St. Mark's, Junior		(North)—St. James's, Wo. Aux.,
Missionary Society, Brazil....		Missionary Society for Brazil,
(Catonsville) — St. Timothy's,	11 32	\$10; S. S., Sp. toward furnish-
\$7.32, Wo. Aux., \$4, General.		ing children's ward, St. Luke's
(Glencoe)—A. G. McCulloh and V.	10 00	Hospital, Tokyo.....
Pierce, "A Thank-offering,"		St. Philip's, Wo. Aux., Sp. for
General	5 00	Rev. T. S. Tyng's Insurance,
(Towson)—Miss Eleanor Yellott,		Kyoto, \$6.25; S. S., toward edu-
Sp. for Rev. Mr. Goodheart's		cation of a child, Africa, \$5....
work in Oregon.....	12 46	Dedham—Church of the Good Shep-
Howard and Anne Arundel Co.'s		herd, Domestic and Foreign....
(Dorsey)—Trinity Church Par-	85 00	Falmouth—St. Barnabas's, General.
ish, Domestic.....		Haverhill—Trinity Church, Foreign.
Washington Co. (Hagerstown)—St.	22 50	Hyde Park—Christ Church, Domes-
John's Parish, General.....		tic and Foreign, \$171.21; S. S.,
Miscellaneous—Junior Aux., Gen-	5 00	Sp. for surgical equipment of
eral, \$12.50; Sp. for Dr. Wood-		Ngankin Hospital, Hankow,
ward's work, Ngankin, Hankow.	4 77	\$7.35
MASSACHUSETTS—\$7,150.45		Lowell—St. Anne's, General.....
Arlington—St. John's S. S., Sp. to-		Marblehead—St. Michael's, Domestic
ward equipping a bed in Ngankin		New Bedford—Grace, Domestic,
Hospital, Hankow.....	5 30	\$149.29; Foreign, \$15
Beachmont—St. Paul's, General...		Newton (Chestnut Hill)—Church of
Beverly—St. Peter's S. S., General..	681 85	the Redeemer, Wo. Aux., Sp. for
Boston—Church of the Advent, Gen-		Rev. Mr. Merrill, Oneida, Fond
eral, \$614.85; Sp. for Bishop		du Lac
Van Buren, Porto Rico, \$4; Sp.		(Lower Falls)—St. Mary's, For-
for St. James's, Tampa, South-	139 24	eign
ern Florida, \$1; Sp. for Nash-		(Highlands)—St. Paul's, Domes-
otah, Milwaukee, \$5; Sp. for		tic, \$9.92; Foreign, \$53.53....
the Oneida Indian Mission Fund,	35 82	(Centre)—Trinity Church, For-
\$56; "A Communicant," Sp. for		ign, \$59.25; S. S., Sp. for
Porto Rican Equipment Fund,	5 00	equipment of a bed in hospital
\$1		at Ngankin, Hankow, \$10....
Emmanuel Church, Domestic and	20 39	North Attlebury—Grace, Wo. Aux.,
Foreign, \$1,627.37; S. S.,		salary of Miss Woodruff, Africa..
through Wo. Aux., Sp. for Row-		Quincy—Christ Church S. S., Sp. to-
land Hall, Salt Lake, \$46.53....	1,673 90	ward equipping a bed in hos-
Church of the Good Shepherd, Do-		pitail at Ngankin, Hankow.....
mestic, \$1; Foreign, \$17.39;		Somerville—St. Thomas's, for Bishop
Indian, \$2.....		Van Buren's work, Porto Rico.
Church of the Messiah, General,		20 MICHIGAN—\$287.82
\$89.24; S. S., for "Bishop Ran-		Alma—St. John's, Wo. Aux., Sp. for
dall" scholarship, St. Eliza-		Bishop Nelson, Georgia, toward
beth's School, South Dakota,		education of poor whites.....
\$50		Birmingham—St. James's Memorial,
(Charlestown)—St. John's, For-		General
eign		Brooklyn—All Saints', General....
(Dorchester)—St. Mark's Memor-		Cheboygan—St. James's, General...
ial, General.....		Detroit—Christ Church S. S., Sp. for
Trinity Church, Foreign, \$2,295.-		Bishop Rowe, Alaska, for pur-
25; for Bishop Kinsolving's		chase of snowshoes.....
work, Brazil, \$2; Wo. Aux., "A		Epiphany S. S., Sp. toward fur-
Member," Sp. for Mexico, \$2;		nishing Ngankin Building Fund,
"A Member," Sp. for Salt Lake,		Hankow
\$5; "A Member," Sp. for Bishop		Grace, Wo. Aux., for salary of
Bratton, for Colored work, Mis-	2,309 29	Miss Bull, Kyoto, \$10; Mrs. E.
issippi, \$5.....		S. Barbour, for Japan, \$25;
"From an old friend in Philadel-		Sp. for Mrs. Littell, Hankow,
phia," through Miss H. S.		\$25
Mason, of Boston, now in the		St. John's, "A Member," General.
		St. Paul's, Wo. Aux., Sp. for Mrs.

Littell, Hankow, \$25; Sp. for "J. H. Johnson" scholarship, Mexico, \$20; Baby Lucy, Sp. for St. Mary's Orphanage, Shanghai, \$5; S. S., Sp. for equipment of a bed in hospital at Ngankin, Hankow, \$10.		Waseca—Calvary, General.....	10 00
Trinity Church S. S., Sp. for Bishop Rowe, Alaska.....	60 00	Miscellaneous—Sp. for stipend for Rev. J. V. Alfvegren.....	41 66
Flint —St. Paul's, General, \$21.50; S. S., Sp. for Bishop Rowe, Alaska, \$5.	2 00		
Grass Lake —St. Mary's, Wo. Aux., for salary of Miss Bull, Kyoto, \$5;	26 50	MISSISSIPPI —\$102.71	
Grosse Ile —Branch Wo. Aux., for salary of Miss Bull, Kyoto, \$5; for "Harris Memorial" scholarship, St. John's College, Shanghai, \$5; Sp. for Foreign Insurance Fund, \$5; Sp. for "J. H. Johnson" scholarship, Mexico, \$2.50; Africa, \$2; Bible-woman, Wuchang, \$1.	5 00	Brookhaven—Church of the Redeemer, General.....	3 23
Mackinac Island —Trinity Church, General		Columbus—St. Paul's, Foreign.....	10 00
MICHIGAN CITY —\$5.00		Holly Springs—Wo. Aux., General..	5 00
Fort Wayne—Trinity Church, Domestic		Jackson—St. Andrew's, General....	20 00
MILWAUKEE —\$261.38		McComb City—Church of Mediator (of which S. S., \$4), General..	22 58
Baraboo—Trinity Church, General..	20 50	Summit—Christ Church Mission, General.....	3 35
Chippewa Falls—Christ Church, General	4 00	Vicksburg—Christ Church, General.	35 00
Janesville —Christ Church, Domestic and Foreign.....		Wesson—House of Prayer, General.	3 55
Jefferson—St. Mary's, General.....	5 00		
Kenosha—St. Matthew's, Foreign..	5 63	MISSOURI —\$591.47	
Lake Geneva—Holy Communion S. S., General	5 00	Montgomery—Holy Comforter, General.....	2 80
Racine—St. John's Collegiate Chapel, General		Portland—St. Mark's, General.....	2 50
St. Luke's, Foreign.....	6 82	Rolla—Christ Church, General.....	14 15
Miscellaneous —Offering given at the Children's United Missionary Services, held by ten Sunday-schools, in St. Paul's, Milwaukee, and Sunday-schools at St. Stephen's, Waterloo, and Grace, Menomonie, General....	2 58	St. Louis—All Saints', Domestic, \$3; General, \$5; Colored, \$8; Africa, \$3.	19 00
Branch Wo. Aux., for salary of Miss Cuddy, Porto Rico, \$50; for salary of Miss Woods, Alaska, \$50.....	83 35	Grace, General.....	10 00
MINNESOTA —\$1,369.59	5 00	St. James's Memorial, toward salary of the Rev. Kwei Mei Ping, Shasi, Hankow.....	50 00
Birch Coulee—St. Cornelius's, General	40 00	St. Paul's, General.....	10 00
Chatfield—St. Matthew's, General..	20 00	St. Peter's, Domestic and Foreign.	386 60
Faribault—Cathedral of Our Merciful Saviour, General.....		St. Stephen's, General.....	10 00
Shattuck School Chapel, for Bishop Rowe's work, Alaska.....	100 00	J. A. and N. Dickinson, Domestic and Foreign.....	2 00
Lake City —St. Mark's, General.....	2 00	Miscellaneous —Branch Wo. Aux., to complete a scholarship at St. Agnes's School, Kyoto, \$8; Sp. for Bishop Rowe, Alaska, \$61.92	69 92
Litchfield—Trinity Church, Domestic, \$8.25; Foreign, \$3	25 00	Junior Aux., Sp. toward a good dog for Bishop Rowe, Alaska.....	14 50
Minneapolis —Holy Trinity Church, General	25 00		
St. Andrew's, Foreign.....	11 25	NEBRASKA —\$533.75	
St. Mark's, General.....	127 00	Ashland—St. Stephen's, through Wo. Aux., Domestic, \$2; Foreign, \$1	3 00
Prairie Island—So. Indians, Sp. for Bishop Rowe, Alaska.....	3 28	Beatrice—Christ Church (of which S. S., \$10), General.....	31 36
Red Wing—Christ Church, Alaska..	161 61	Florence—St. Mark's, General.....	3 66
St. Paul—Christ Church, Sp. for Porto Rican Equipment Fund.	2 00	Harvard—St. John's, General.....	5 00
St. Clement's Memorial, General.	50 00	Lincoln — Holy Trinity Church, through Wo. Aux., Domestic, \$5; salary of Miss Crummer, Shanghai, \$5.....	
St. John the Evangelist's, for Alaska, \$155; Porto Rico, \$5; General, \$440; S. S., Sp. for Bishop Rowe, Alaska, for "dog Trim," \$60.	33 73	Nebraska City—St. Mary's, General.....	10 00
St. Paul's S. S., girls of Bishop Rowe's Class, Sp. for Bishop Rowe, Alaska.....	64 27	Omaha—Trinity Cathedral, salary of native catechist, South Dakota, \$25; Domestic and Foreign, \$166.23; Wo. Aux., Foreign, \$25	30 00
Mrs. Mary E. Sleppy, Junior Aux., for the "Benny G. Sleppy" scholarship, St. John's School, Africa	7 00	100 00	216 23
	27 79	Mrs. Stein, through Wo. Aux., salary of Miss Crummer, Shanghai, \$5.....	2 50
	18 00	"Friends," Sp. for Bishop Rowe, Alaska	3 00
	11 25	(South)—St. Martin's, Domestic and Foreign, \$14; Wo. Aux., Miss Crummer's salary, Shanghai, \$5.....	19 00
	127 00	Miscellaneous —Missionary Conference of Sixth Missionary Department, General.....	210 00
	3 28		
	161 61	NEWARK —\$1,605.69	
	2 00	Bellefonte—Christ Church, General..	10 26
	50 00	Bayonne (<i>Bergen Point</i>)—Trinity Church, General.....	51 71
	33 73	Englewood—St. Paul's School, Sp. for orphanage, Mexico.....	80 00
	64 27	Lyndhurst—St. Thomas's, General.	1 76
	660 00	Montclair (<i>Upper</i>)—St. James's, Sp. for Bishop Rowe, Sitka, Alaska, \$50; Sp. for Dr. Driggs, Point Hope, Alaska, \$50; Sp. for Archdeacon Hughson, Morgan-ton, Asheville, toward a fund to start a school asked for by a blind man in his district, \$50..	150 00
	7 00		
	25 00		

Acknowledgments

<i>Montclair</i> —St. John's, \$88.20, S. S., \$4.64, General.....	92 84	<i>Virginia</i> , \$5; Sp. for Miss Carter's work, salary of lace teacher, \$5; "Emma Williamson Memorial" bed, St. James's Hospital, Ngankin, Hankow, \$5.	29 00
St. Luke's, Sp. for Ngankin Building Fund, Hankow (of which "Mrs. K." \$25; "Member of the choir," \$1).....	91 00	<i>Merchantville</i> —Grace, Wo. Aux., General	7 71
<i>Newark</i> —Trinity Church, Foreign, \$718.02; Sp. for Bishop Mann, North Dakota, \$40; Sp. for Bishop Restarick, Honolulu, \$10; Sp. for Bishop Brewer, Montana, \$10.....	778 02	<i>Mt. Holly</i> —St. Andrew's, Foreign, \$22.36; Sp. for bed in hospital, Tokyo, \$5.....	27 36
<i>Orange (East)</i> —"B." "for the absent one," Sp. for Bishop Rowe, Alaska, \$100; Mrs. J. J. Broome, Sp. for Ingle Hall, Hankow, \$50.....	150 00	<i>New Brunswick</i> —Christ Church, Domestic, \$140.46; Dr. Woodward's work, Hankow, \$44.20; Wo. Aux., Colored, \$2.....	186 66
<i>Summit</i> —Calvary, Sp. for Ngankin Hospital, surgical bed, Hankow, \$10; J. Clifford Woodhull, Sp. for hospital bed, Ngankin Building Fund, \$50.....	60 00	St. John the Evangelist, Foreign, E. S. Phelps, Sp. for erection of Ingle Hall, Boone School, Hankow	111 87
<i>Miscellaneous</i> —Branch Wo. Aux., Porto Rico, \$50; "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$50.....	100 00	<i>Palmyra</i> —Christ Church, General..	1 00
"A Friend," Domestic and Foreign Wo. Aux., "A Churchwoman," Sp. for Ngankin Building Fund..	25 00	<i>Plainfield</i> —Grace, through Wo. Aux., "F. T." Sp. for Rev. J. R. Driggs, for church at Point Hope, Alaska, \$10; Mrs. Dexter Tiffany, Sp. for St. Paul's School, Lawrenceville, Virginia, \$10; Wo. Aux., salary of Kimura San, Kyoto, \$5; Sp. for Miss S. Carter's work, salary of lace-teacher, \$5.....	2 25
NEW HAMPSHIRE —\$171.80	15 00	Rev. Wm. H. Neilson, D.D., General	30 00
<i>Ashland</i> —St. Mark's S. S., Domestic.....	1 80	<i>Red Bank</i> —Mrs. M. G. R. Jones, St. Hilda's School, Wuchang, for the "Mary Grace" scholarship, China	20 00
<i>Keene</i> —Rev. Edward A. Renouf, D.D., Domestic, \$15; Foreign, \$15; Indian, \$15; Alaska, \$15; Sp. for Bishop Rowe, Alaska, at his discretion, to be paid in small sums to such missionaries as should have it, \$15; Mrs. Esther T. Renouf, Domestic, \$10; Foreign, \$10; Indian, \$10; Alaska, \$10.....	115 00	<i>Riverside</i> —St. Stephen's Memorial S. S., General	50 00
<i>Littleton</i> —All Saints', Domestic and Foreign	15 00	<i>Salem</i> —St. John's, Wo. Aux., "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo	3 62
<i>Manchester (West)</i> —St. Andrew's, General	15 00	<i>Somerville</i> —St. John's, China, \$10; Philippines, \$10; Bishop Rowe's work, Alaska, \$15.25; Wo. Aux., Colored, \$5.....	5 00
<i>Portsmouth</i> —St. John's, "C. M. T. S.," Sp. for Miss Thackara, at her discretion, Fort Defiance, Arizona	25 00	<i>South River</i> —Holy Trinity Church, Domestic	40 25
NEW JERSEY —\$1,091.66	25 00	<i>Swedesboro</i> —Trinity Church, General	12 90
<i>Allentown</i> —Christ Church, Foreign. <i>Beverly</i> —St. Stephen's, through Wo. Aux., salary of Kimura San, Kyoto, \$3; Domestic, \$4.....	7 00	<i>Trenton</i> —Christ Church, Foreign..	30 78
<i>Bound Brook</i> —St. Paul's, Foreign, \$45; through Wo. Aux., Sp. for St. Paul's School, Lawrenceville, Virginia (of which for scholarship), \$1, \$6.....	51 00	St. Michael's (of which S. S., \$4.60); Domestic and Foreign..	18 60
<i>Burlington</i> —St. Barnabas's, General St. Mary's, through Wo. Aux., "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$5; Colored, \$4.....	12 00	<i>Miscellaneous</i> —Mrs. Clarkson, through Wo. Aux., Colored work	66 92
<i>Camden</i> —St. Wilford's S. S., Sp. toward child's bed, St. Luke's Hospital, Tokyo	9 00	NEW YORK —\$20,611.64	50
<i>Dunellen</i> —Holy Innocents', Domestic, \$2; Foreign, \$8.....	5 00	<i>Dobbs Ferry</i> —The Misses Masters' School, Sp. for sawmill, for Bontoc Mission, Philippine Islands	100 00
<i>Elizabeth</i> —Christ Church, Domestic, \$55.91; Foreign, \$64.87.....	10 00	<i>Hopewell Junction</i> — Resurrection, Rev. D. B. Ray, Domestic.....	5 00
St. John's, Wo. Aux., Sp. for Dr. Driggs's work, Alaska.....	120 78	<i>Mattewan</i> —St. Luke's, Domestic, \$74.82; Foreign, \$5; General, \$105; Wo. Aux., Sp. for Bishop Nelson's work, Georgia, \$17... <i>Monticello</i> —St. John's, Foreign, \$12.97; General, \$4.38; S. S., Bishop Rowe's work, Alaska, \$1.88	201 82
Trinity Church, Domestic and Foreign, \$61.25; General, \$52....	2 00	<i>Mt. Vernon</i> —Trinity Church, Domestic, \$13.74; Foreign, \$7.64.	19 21
<i>Keyport</i> —St. Mary's, Foreign.....	113 25	<i>Newburgh</i> —St. George's, General, \$86.32; Miss Mitchell's salary, Shanghai, \$100.....	21 38
<i>Lakewood</i> —All Saints' Memorial, General	2 21	<i>New York City</i> —All Souls', Sp. for Bishop Rowe, Alaska, \$264.23; Wo. Aux., Mrs. Burges Johnson, Sp. for Ngankin Hospital, Hankow, \$3; Wo. Aux., hospital supplies, Manila, \$25; Sp. for St. James's Hospital, Hankow, \$100; "A Member," Wo. Aux., Sp. for Dr. Wilson's All Saints' Cottage Hospital, Springhill Mines, Nova Scotia, \$5; St. Augustine's League, Sp. for Archdeacon Garden's School,	186 32
<i>Lambertsville</i> —St. Andrew's, General, \$14; Wo. Aux., Systematic Giving Fund, Sp. for St. Paul's School, Lawrenceville,	90 00		

San Antonio, West Texas, \$10;		Niobrara League, "A Member,"
Sp. for Archdeacon Joyner,	422 23	"J. P. Lundy" scholarship, \$60;
Columbia, South Carolina, \$15.	55 71	"R. C. Rogers" scholarship, \$60; both in St. Mary's School, South Dakota; the Misses Cushman, "James M. Cushman" scholarship, St. Elizabeth's School, South Dakota, \$60.
(West New Brighton)—Ascension, General	32 92	Holy Communion, Mrs. Robt. G. Clarkson, Sp. for Ngankin Building Fund, Hankow, \$2; A. M. Schnatel, General, \$2 . . .
Beloved Disciple, General, \$17.92;		Holy Faith, Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Bishop Moreland, Sacramento, \$5 . . .
S. S., Sp. for one bed and bedding for children's ward, St. Luke's Hospital, Tokyo, \$15 . . .		(East 88th Street)—Holy Trinity Church, Domestic and Foreign.
Calvary, Wo. Aux., Mrs. George Zabriskie, for support of four foreign women workers, \$5; Sp. for Foreign Insurance Fund (pledge 1903-1904), \$5; Wo. Aux., Foreign Missionary Committee, Sp. for life insurance policy of Bishop Schereschewsky, Tokyo, \$79.16; Niobrara League, Bishop Hare's Indian work, South Dakota, \$25 . . .		(Lenox Ave. and 122d Street)—Holy Trinity Church S. S., Sp. for St. Luke's Hospital, Tokyo.
Church Missions House Chapel, General, \$2.50; Philippines, \$8.30; China, \$6.22; "Miss H." Sp. for Ngankin Building Fund, Hankow, \$3	114 16	Incarnation, "A Parishioner," Sp. for Alaskan Library, \$25; Wo. Aux., Mrs. G. R. Henderson, settlement work and hospital supplies, Manila, Philippine Islands, \$30; St. Augustine's League, Mrs. Edward Fuller, Sp. for furnishing library, Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$5; Sp. for Archdeacon Hughson, Asheville, \$10; Mrs. G. L. Cheney, Sp. for new ward, St. Agnes's Hospital, Raleigh, North Carolina, \$100; Miss C. T. Lawrence, Sp. for Dr. Hayden, St. Agnes's Hospital, Raleigh, North Carolina, for new ward or expenses, \$10; Niobrara League, "Arthur Brooks" scholarship, St. Elizabeth's School, South Dakota, \$60; Missionary League, Sp. for Dr. Woodward's new hospital, Ngankin, Hankow, \$80
Christ Church, Foreign, \$329.65; St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5; Wo. Aux., Foreign Committee, Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, Japan, \$100; Sp. for St. James's Hospital, Ngankin, Hankow, \$100; Wo. Aux., Sp. for Rev. B. M. Spurr, for scholarship in kindergarten, Moundsville, West Virginia, \$42.50; Sp. for scholarship, St. Margaret's School, Boisé, \$42.50; Niobrara League, "Oliver M. Cutting" scholarship, St. Elizabeth's School, South Dakota, \$60	20 02	Inarnation Chapel, Sp. for orphanage at Osaka, Kyoto
Epiphany, Wo. Aux., hospital supplies and settlement work, Manila, Philippine Islands, \$10.50; "Edward L. Atkinson Memorial" scholarship, Boone School, Wuchang, \$50	679 65	St. Agnes's, Wo. Aux., hospital supplies, Manila
Epiphany Chapel, General	60 50	St. Augustine's Chapel, Domestic, \$32.10; Foreign, \$24.50
Grace, St. Augustine's League, Committee on Missions to Colored People, Mrs. G. R. Lewis, Sp. for scholarship in St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for Archdeacon Hughson for his work at Morganton, Asheville (of which Miss Emily V. Clark, \$5), \$55; Sp. for Archdeacon Robt. C. Caswell, for kindergarten at St. Andrew's Mission, Lexington, Lexington, \$35; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$15; Mrs. T. K. Gibbs, \$100; Mrs. Lydia G. Lawrence, \$50; Sp. for "St. Augustine's League" scholarship, King Hall, Washington, D. C., Wo. Aux., "Catherine L. Wolfe Memorial" scholarship, St. John's School, Cape Mount, Africa, \$50; "Elmire Dubois" scholarship, Girls' Training Institute, St. Paul's River, West Africa, \$25; Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, \$20; Sp. for Rev. L. B. Ridgeley, Hankow, \$30; settlement work and hospital supplies, Manila, \$25	14 94	St. Bartholomew's, stipend of Rev. James Jackson, Boone School, Wuchang, Hankow, \$1,609.27; stipend of Dr. Robt. Borland, St. Peter's Hospital, Wuchang, Hankow, \$1,500; running expenses, St. Peter's Hospital, Wuchang, Hankow, \$1,100; running expenses, Elizabeth Bunn Hospital, Wuchang, Hankow, \$600; Woman's Missionary Society, Sp. for St. James's Hospital, Ngankin, Hankow, \$200; Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, \$200; for hospital supplies, Manila, \$100; Sp. for Bishop Rowe, Alaska, \$25; St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$75; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$75; Woman's Missionary Society, Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$50; Niobrara League, Mrs. Ten Broeck, "Ten Broeck Memorial" (Graduate) scholarship, South Dakota, \$60; "Bishop Hare" (Graduate) scholarship, South Dakota, in memory of Eliza A. Prall, \$60
Heavenly Rest S. S., Niobrara League, "Heavenly Rest" (Graduate) scholarship, South Dakota	430 00	5,754 27
Holy Apostles', Wo. Aux., hospital supplies, Manila, \$10; Sp. for Miss Deane, Alaska, \$39.40;	60 00	St. Clement's, Japan 10 00

Acknowledgments

St. Edward-the-Martyr, Colored, \$10; Alaska, \$10; Haiti, \$5..	25 00	\$15; Sp. for "Langford Memorial" scholarship, Bishop Payne Divinity-school, Southern Virginia, \$25; Sp. for St. Mary-the-Virgin School, Nashville, Tennessee, \$40; Missionary Guild, St. Augustine's League, Sp. for two scholarships, St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for "Langford Memorial" scholarship, Bishop Payne Divinity-school, Southern Virginia, \$10; S. S. Sp. for children's ward, St. Luke's Hospital, Tokyo, \$21.	652 00
St. Faith's, C. S. M. A. Chapter, Dr. Driggs's work in Alaska..	10 00	St. Thomas's Chapel, Foreign... Transfiguration, St. Augustine's League, Sp. for "I. K. W. Memorial" scholarship, St. Mary-the-Virgin School, Nashville, Tennessee, \$25; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$15; Miss Kirby, St. Augustine's League, Sp. for library furniture, Bishop Payne Divinity-school, Southern Virginia, \$1.....	29 60
St. George's, Brazil, \$100; for support of Philippine nurse, \$665; Domestic, \$251; Foreign, \$350; General, \$1,999.....	3,365 00	Trinity Church, Sp. for Bishop Brent, Philippine Islands (of which for schools, \$1), \$6; Wo. Aux., Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, \$5; Sp. for St. James's Hospital, Ngankin, Hankow, \$6.	41 00
St. Ignatius's Missionary Society, Sp. for Archdeacon Hughson's work, Asheville.....	100 00	Trinity Chapel, Domestic, \$10; Foreign, \$5; Indian, \$5; Missionary Relief Society, "A Member," Sp. for Rev. Mr. Spurr, Moundsville, West Virginia, for support of a child, \$22; Sp. for Mrs. Spurr's Hospital, \$5.....	17 00
St. James's, Rector's Discretion Fund, Sp. for Boone School, Wuchang, Hankow, \$100; Wo. Aux., Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, \$160; hospital supplies, Manila, \$100; Sp. for Archdeacon Spurr, West Virginia, for scholarship, \$25; St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$50.....	435 00	Zion and St. Timothy's, Wo. Aux., Sp. for Ngankin Building Fund, Hankow, \$50; hospital supplies, Manila, \$2; Sp. for Bishop Wells's Clergy Fund, Spokane, \$10; "A Member," Sp. for Archdeacon Hughson, for St. Margaret's School, Morganton, Asheville, \$25; Missionary Chapter, "A Member," Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, \$25; "A Member," Sp. for St. James's Hospital, Ngankin, Hankow, \$25; "A Member," Sp. for Foreign Insurance Fund (pledge 1903-1904), \$5; "L. T. B.," Sp. for equipment of bed in the men's ward of St. James's Hospital, Ngankin, Hankow, in memory of William Harman Brown, \$50; "A Member," General, \$5.....	50 00
St. John's Chapel, \$22.73, Miss Rebecca Harvey, \$15, Miss Wilkes, \$200, Domestic.....	237 73	"M. A.," hospital work, Alaska.. Mrs. G. Z. Gray, Sp. for Mexico.. Wm. F. Beller, Sp. for Ingle Hall, Boone School, Hankow.....	197 00
St. John the Evangelist, "Cash," Sp. for Dr. Woodward's work, Ngankin, Hankow.....	25 00	Elihu Chauncey, Sp. for Boone School, Wuchang, Hankow....	5 00
St. Mark's, Foreign, \$136.73; General, \$22.....	158 73	Mrs. G. L. Cheney, St. Augustine's League, Sp. for library furniture, Bishop Payne Divinity-school, Southern Virginia.....	100 00
St. Mark's Chapel, the King's Daughters, Sp. for Archdeacon Spurr, Moundsville, West Virginia, for St. Barnabas's Day, \$10; Sp. for Miss S. Rutherford, St. Luke's Hospital, Bellingham, Olympia, \$5; Sp. for Rev. W. C. Wilson, Cottage Hospital, Spring Hill Mines, Nova Scotia, \$5.....	20 00	Emily V. Clark, Sp. for Bishop Rowe, Alaska.....	5 00
(Mott Haven)—St. Mary's, Foreign	8 60	Mrs. L. C. Clark, Sp. for Archdeacon Stuck, Alaska, \$50; Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$50....	25 00*
St. Matthew's, Domestic, \$100; General, \$130; Wo. Aux., Miss V. Gallaudet, \$5, Mrs. Osborne, \$10, for hospital supplies, Manila.....	245 00	Augustus L. Clarkson, General....	100 00
St. Michael's, General, \$256.14; Domestic and Foreign, \$30.06; Wo. Aux., hospital supplies, Manila, \$13; Sp. for Miss Rutherford, for hospital at New Bellingham, Olympia, \$10; settlement work and hospital supplies, Manila, \$2; S. S. Sp. for cot in girls' ward, St. Luke's Hospital, Tokyo, \$14.80.....	326 00	Miss Isabella V. Cox, General....	50 00
St. Stephen's, Domestic, \$15; Foreign, \$15; Indian, \$5; Colored, \$5; General, \$62.65.....	102 65	Mrs. F. V. S. Crosby, Katherine Crosby, \$2.50, Floyd Crosby, \$2.50, Sp. for Bishop Rowe, Alaska.....	50 00
St. Thomas's, "A Member" Domestic, \$10; Foreign, \$10; Colored, \$10; Indian, \$10; Wo. Aux., for support of four women workers, Foreign, \$3; Sp. for Foreign Insurance Fund (pledge 1903-1904), \$3; Woman Helper, Salt Lake, \$40; Sp. for one-third scholarship, St. Mary's Institute, Dallas, \$100; Niorbra League, "Rev. Dr. J. W. Brown" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for Bishop Rowe, Alaska, \$102; Sp. for hospital, Fairbanks, Alaska, \$8; Sp. for work at Fairbanks, Alaska, or help in fitting out reading-room at that place, \$35; St. Augustine's League, Wo. Aux., Sp. for "St. Augustine" scholarship, King Hall, Washington, D. C.,		J. H. Falconer, Jr., Sp. for Ingle Hall, Boone School, Hankow...	5 00

Miss V. B. Gallaudet, Wo. Aux., Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo.....	5 00	Martha Potter, \$50; Sp. for Ngankin Building Fund, Hankow.....	100 00
(Westchester)—Mrs. Brainerd T. Harrington, Sp. for Ingle Hall, Boone School, Hankow.....	1 00	St. Paul's, Domestic, \$74.20; "E. W. S." in memory of Edward N. Strong, for work at Cape Mount, Africa, \$25; Wo. Aux., "E. N. S." Sp. for Bishop of Georgia, toward education of poor white children, \$15; Sp. for Archdeacon Hughson's work, Asheville, \$10.....	124 20
Miss Hemmenway, Sp. for Miss Carter's work, Alaska.....	10 00	Pelham—Church of the Redeemer, Wo. Aux., Sp. for Rev. G. S. Somerville, Falls Church, Virginia	2 00
Mrs. Herrick, Wo. Aux., hospital supplies, Manila, Philippine Islands	5 00	Poughkeepsie—Christ Church, General, \$36.50; Sp. for Bishop Wells, Spokane, \$36.55.....	73 05
R. S. Holt, Domestic, \$100; Foreign, \$100.....	200 00	Rye—Christ Church, Mrs. Titus, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	5 00
"M. G. J." Sp. for Bishop's Purse, Oklahoma and Indian Territory.	3 00	Saugerties—Trinity Church, Helping Hand Society, Sp. for Rev. G. F. Mosher, Wusih, Shanghai, for a lectern to be known as the Harry Teush Field Memorial..	.
Miss Cornelia Jay, Wo. Aux., Sp. for Dr. Driggs' Church, Alaska, \$50; Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$50.....	100 00	Tuxedo—St. Mary's, for support of four women workers, Foreign, \$3; Sp. for Foreign Insurance Fund (pledge 1903-1904), \$3..	6 00
Miss Alice Jay, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	20 00	White Plains—Grace, Foreign.....	83 72
John M. Locke, Sp. for Bishop Neilson's work, Georgia.....	12 00	Yonkers—Christ Church S. S. Sp. for cot, etc., in children's ward, St. Luke's Hospital, Tokyo	17 50
Mrs. McCready, Niobrara League, "Compo" scholarship, St. Mary's School, South Dakota.....	30 00	St. Andrew's Memorial, Wo. Aux., Sp. for "Cornelia Jay" ward, St. Luke's Hospital, Tokyo, \$10; Sp. for St. James's Hospital, Ngankin, Hankow, \$15.....	25 00
(Richmond)—The Misses Moore, Wo. Aux., Sp. for children's ward, St. James's Hospital, Ngankin, Hankow.....	5 00	St. John's, Wo. Aux., hospital supplies, Manila, \$10; Sp. for Dr. Driggs, Alaska, \$25; Sp. for Cornelia Jay Memorial, St. Luke's Hospital, Tokyo, \$10; Mrs. Baldwin, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$9; St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$25; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10.....	89 00
Mrs. E. G. Parish, Wo. Aux., hospital supplies, Manila.....	15 00	Mrs. J. H. Clark, Sp. for Mexico.	30 00
Horace F. Poor, Sp. for Boone School, Wuchang, Hankow.....	25 00	Miscellaneous—Wo. Aux., General Diocesan House, collection at monthly meeting, Foreign Committee, Wo. Aux., for support of four women workers, Foreign, \$4; Sp. for Foreign Insurance Fund (pledge 1903-1904), \$4.01	5 80
Rev. Wilford L. Robbins, D.D., Sp. for Boone School, Wuchang, Hankow.....	25 00	One-half offering division meeting, Wo. Aux., held in Zion Church, Dobbs Ferry, Sp. for Good Shepherd Hospital, Fort Defiance..	8 01
(Riverdale-on-Hudson)—Mrs. M. M. Robinson, Wo. Aux., Sp. for Dr. Mary Glenton, for repairs and improvements, Elizabeth Bunn Hospital, Wuchang, Hankow	5 00	Archdeaconry of Orange, Wo. Aux., Sp. for two half scholarships, St. Mary-the-Virgin Industrial School for Girls, Nashville, Tennessee, known as the "Orange Archdeaconry" scholarship.....	6 08
Francis Lynde Stetson, Sp. for Ingle Hall, Boone School, Hankow	250 00	Juniors, General.....	77 50
Miss Edna Storm, Wo. Aux., settlement work and hospital supplies, Manila.....	10 00	St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Rev. Richard Bright, Savannah, Georgia, \$25; Sp. for Archdeacon Hughson, Morganton, Asheville, \$50.....	4 15
Mrs. Truslow, Jr., Sp. for Bishop Rowe, Alaska.....	10 00	"A Friend," Sp. for Rev. Walter Hughson, for hospital at Morganton, Asheville.....	175 00
Miss Josephine Wisner, Sp. for hospital at Fairbanks, Alaska, or as the Bishop desires.....	50 00	Miss Ossining—Grace Hall, Wo. Aux., Miss Blanche Potter, \$50; Miss	3,000 00
Miss Elizabeth H. Wisner, Sp. at Bishop Rowe's discretion, \$100; Sp. for hospital at Fairbanks, Alaska, or as the Bishop desires, \$50	150 00		
Charles Wisner, Sp. for Bishop Rowe, Alaska.....	50 00		
Mrs. G. Zabriskie, Sp. for Ingle Hall, Boone School, Hankow.....	25 00		
"A Friend," Wo. Aux., Sp. for Bishop Rowe, Alaska.....	100 00		
"A Friend," General.....	1 00		
"A Friend," Wo. Aux., Sp. for Rev. L. B. Ridgely, Hankow, \$35; Sp. for Foreign Contingent Fund, \$65.....	100 00		
"A Friend," Wo. Aux., "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00		
"A Friend," Wo. Aux., "Trinity" scholarship, St. John's School, Africa	25 00		
"A Friend," Wo. Aux., toward salary of four women workers, Foreign	10 00		
"A Member," Wo. Aux., Sp. for Rev. L. B. Ridgely, Hankow...	50 00		
"A Member," Wo. Aux., Sp. for Rev. L. B. Ridgely, Hankow...	50 00		
Ossining—Grace Hall, Wo. Aux., Miss Blanche Potter, \$50; Miss			

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for work of Bishop Restarick in Hawaii, \$21; for work of Bishop Brent in the Philippines, \$31.50; for work of Bishop Rowe, Alaska, \$67.65; Sp. for Rev. Isaac D. Schlemon, Bishop Leonard's priest in Urumi, Persia, \$25; Wo. Aux., salary of Our Own Missionary, Shanghai, \$25; Junior Aux., Sp. for furnishing children's ward of St. James's Hospital, Ngankin, Hankow, \$1.....		ward of St. James's Hospital, Ngankin, Hankow, \$10; Wo. Aux., Sp. for Foreign Life Insurance, \$1.50; Sp. for School for Feeble-Minded Children, Oji, Tokyo, \$25.....	
<i>Unionville</i> —St. Michael's, General..	271 15	(<i>Germantown</i>)—Christ Church, Wo. Aux., Sp. for Building Fund, St. Luke's Hospital, Tokyo....	49 34
<i>Miscellaneous</i> —Wo. Aux., for support of bed in St. Elizabeth's Hospital, Shanghai, in memory of Mrs. Charlotte Kern Clapp.	1 35	Christ Church Chapel, Wo. Aux., Sp. for Building Fund, St. Luke's Hospital, Tokyo, \$1.50; Sp. for Building Fund, St. James's Hospital, Ngankin, Hankow, \$1.50; Sp. for Building Fund, Gate School, Shanghai, China, \$3.50.....	5 00
Junior Aux., Sp. for furnishing children's ward of St. James's Hospital, Ngankin, Hankow....	50 00	Christ Church Hospital, Ladies, General	6 50
	30	Covenant, Wo. Aux., Miss Babcock's salary, Tokyo, \$10; Indian Hope Association, Indian, \$28; "Covenant" (Graduate) scholarship, South Dakota, \$60.	8 60
OREGON —\$37.79		(<i>Holmesburg</i>) — Emmanuel Church, "Cash," General.....	98 00
<i>Astoria</i> —Grace, Wo. Aux., General, \$5; Junior Aux., "Lottie S. Short" scholarship, Trinity Divinity-school, Tokyo, \$1.71....	6 71	(<i>Kensington</i>)—Church of the Good Shepherd, General.....	1 50
<i>Holy Innocents'</i> , General.....	8 95	Grace, Wo. Aux., Sp. for Building Fund, Gate School, Shanghai, \$5; Sp. for Building Fund, hospital at Ngankin, Hankow, \$5..	3 75
<i>Salem</i> —St. Paul's, Wo. Aux., General, \$3; Sp. for scholarship in St. Paul's School, Beaufort, East Carolina, \$10.....	13 00	(<i>Mt. airy</i>)—Grace, Wo. Aux., "Dr. Twing's Memorial" scholarship, St. John's College, Shanghai..	10 00
<i>Seaside</i> —Calvary Chapel, General..	3 38	Holy Apostles', Sp. for Rev. Edward Joseph Batty, Archdeacon, at Hoffman Hall, Nashville, Tennessee, \$58.10; George C. Thomas, Sp. for Bishop McKim, for work in connection with Japanese soldiers, \$250; Sp. for Camera Fund, at discretion of Editor of THE SPIRIT OF MISSIONS, \$33.97; Wo. Aux., Sp. for Building Fund, Gate School, Shanghai, \$5; Sp. for Mrs. Hooker Memorial School, Mexico, \$5; Miss Babcock, Tokyo, \$5; "Anna M. Stevens" scholarship, Girls' Training Institute, Africa, \$2.....	5 00
<i>Skipanon</i> —St. Thomas's, General...	5 75	(<i>Tacony</i>)—Holy Innocents', General.....	359 07
PENNSYLVANIA —\$188,120.18		Holy Trinity Church, Domestic, \$3,944.70; Sp. for Bishop Brewer, Montana, \$500; "Paulo Post" (In Memoriam) Graduate scholarship, South Dakota, \$60; Foreign, \$660.74; "A Member," General, \$100; Wo. Aux., Sp. for Dr. Driggs's work, Alaska, \$30; Sp. for Church Building Fund, Wusih, Shanghai, \$10; Sp. for Building Fund, Gate School, Shanghai, \$5; Sp. for Building Fund, hospital at Ngankin, Hankow, \$5; Sp. for "Pennsylvania Wo. Aux." scholarship, Mrs. Hooker Memorial School, Mexico, \$10; Indian Hope Association, Indian, \$74.10,899 44	11 50
<i>Ardmore</i> —St. Mary's, General (of which "Three Members," \$25); \$80; Wo. Aux., "Dr. Twing's Memorial" scholarship, St. John's College, Shanghai, \$5; Sp. for Church Building Fund, Ngankin, Hankow, \$10; Sp. for Building Fund, Gate School, Shanghai, \$15; Miss Babcock's salary, Tokyo, \$5; Indian Hope Association, Indian, \$8.....	123 00	Holy Trinity Church Memorial Chapel, Wo. Aux., Sp. for Foreign Life Insurance.....	
<i>Bryn Mawr</i> —Church of the Redeemer, Wo. Aux., Sp. for Church Building Fund, Wusih, Shanghai, \$15; "Kinsolving" (Divinity) scholarship, Brazil, \$5; Sp. for Building Fund, Gate School, Shanghai, \$5; Brazil, \$10; Indian Hope Association, Indian, \$5.....	40 00	Mediator, Domestic and Foreign..	1 00
<i>Cheltenham</i> —St. Paul's, Sp. for Bishop Leonard Memorial Fund, Salt Lake	25 00	Nativity, Domestic, \$65; Sp. for Bishop Wells, of Spokane, \$30.50; S. S., Sp. for Bishop Moreland, of Sacramento, \$20.39	17 24
<i>Downton</i> —St. James's, in loving memory of "K. E. W.", General, \$10; Wo. Aux., Sp. for Bishop Ferguson's Industrial Work, Africa, \$4	14 00	Prince of Peace Chapel, Foreign, \$16; Domestic, \$17.10; Wo. Aux., Sp. for Foreign Life Insurance, \$1; Sp. for Miss Mahony's settlement work, Africa, \$2; Sp. for Building Fund, Gate School, Shanghai, \$10.....	115 89
<i>Essington</i> —Christ Church Chapel, General	1 43		46 10
<i>Jenkintown</i> —Church of Our Saviour, General, \$20; Sp. for Bishop Brent, Philippine Islands, \$67.67	87 67		
<i>McKinley</i> —St. Andrew's Chapel, General	55		
<i>Newton</i> —St. Luke's, Domestic.....	30 00		
<i>Norristown</i> —"S." Foreign, \$30; Indian, \$10; Colored, \$10.....	50 00		
<i>Philadelphia</i> —All Souls', S. S., General	2 50		
Annunciation, Sp. for Bishop Nicholson for mission work in the Diocese of Milwaukee.....	17 84		
(<i>Germantown</i>)—Calvary, Domestic, \$500; Foreign, \$325; Sp. for the work of Rev. W. S. Clairborne, among mountaineers of Tennessee, \$25; Wo. Aux., Miss Babcock's salary, Tokyo, \$10.....	860 00		
Christ Church, Domestic, \$12.84; S. S., Sp. for the children's			

Acknowledgments

(Kensington) — St. Barnabas's, "Bishop Hare" scholarship, \$30; "Bishop Whipple" scholarship, \$30, St. Mary's School, South Dakota.....	60 00		
St. George's, Domestic and Foreign.....	17 74		
St. James's, Sp. for F. W. Merrill, Oneida, Fond du Lac, \$10; Sp. for Bishop Moreland, Sacramento, \$226; Wo. Aux., "Anna M. Stevens" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$3; Sp. for Foreign Life Insurance, \$10; Indian Hope Association, Indian, \$21; S. S., Sp. for Archdeacon Hughson's work, in and about Asheville, North Carolina, \$17..	287 00		
(Germantown)—St. Luke's, Foreign.....	285 78		
St. Luke and Epiphany, Wo. Aux., Sp. for "Pennsylvania Wo. Aux." scholarship, Mrs. Hooker Memorial School, Mexico, \$5; "Kinsolving" (Divinity) scholarship, Brazil, \$5.....	10 00		
St. Mark's, Wo. Aux., Sp. for Building Fund, hospital at Ngankin, Hankow.....	100 00		
(Frankfort)—St. Mark's, Wo. Aux., Sp. for Foreign Life Insurance.....	1 00		
(Oak Lane)—St. Martin's General (West)—St. Mary's, Wo. Aux., "Bishop Whitaker" scholarship, St. John's School, Cape Mount, Africa, \$17.70; Sp. for Gate School and Dispensary Building Fund, Shanghai, \$5.....	8 54		
St. Mary's Chapel, "St. Mary's" scholarship, St. John's School, Cape Mount, Africa.....	22 70		
(Francisville) — St. Matthew's, Samuel J. Lynch, General.....	7 05		
St. Matthias's, Wo. Aux., Miss Babcock's salary, Tokyo.....	5 00		
(Germantown)—St. Michael's, Wo. Aux., Cuba, \$20; "Kinsolving" (Divinity) scholarship, Brazil, \$5; Sp. for Building Fund, Gate School, Shanghai, \$5.....	2 00		
(Chestnut Hill)—St. Paul's, Wo. Aux., Sp. for Foreign Life Insurance, \$2.50; Sp. for Building Fund, hospital at Ngankin, Hankow, \$12.50; Indian Hope Association, Indian, \$5.....	30 00		
(Overbrook)—St. Paul's Memorial S. S., for Indian work in Alaska, \$75; Wo. Aux., Sp. for Building Fund, Gate School, Shanghai, \$6.....	20 00		
St. Peter's, Domestic, \$1,287.92; Foreign, \$569.08; Indian Hope Association, Indian, \$30.....	80 00		
(Germantown)—St. Peter's, Domestic, \$843.30; Foreign (of which "A Friend," \$25), \$946.23; No. 2, Wo. Aux., Sp. for Building Fund, Gate School, Shanghai, \$25; Young Women's Chapter, Indian Hope Association, "Junior Aux." of St. Peter's, Germantown, scholarship, St. Elizabeth's School, South Dakota, \$30.....	1,887 00		
St. Simeon's, Wo. Aux., Sp. for Church Building Fund, Wush, Shanghai.....	1,844 53		
St. Stephen's, Wo. Aux., St. Paul's College, Tokyo, \$10; Miss Babcock's salary, Tokyo, \$10; "Dr. Twiss Memorial" scholarship, St. John's College, Shanghai, \$10; "Richard Newton" scholarship, High School, Africa, \$5; "Anna M. Stevens" scholarship,	■ 00		
Girls' Training Institute, St. Paul's River, Africa, \$5; Sp. for Foreign Life Insurance, \$10, Church of the Saviour, Sp. for Ngankin Building Fund, Hankow, \$20; Wo. Aux., Sp. for Building Fund, Gate School, Shanghai, \$10; Miss Babcock's salary, Tokyo, \$5; American Prayer League, Sp. for Building Fund, St. Luke's Hospital, Shanghai, \$15.....	50 00		
Transfiguration, Sp. for work of Rev. F. W. Merrill, Fond du Lac	25 00		
Tuesday Missionary Bible-class, Wo. Aux., Sp. for Bishop McKim, Tokyo, \$35; Sp. for Bishop Roots, Hankow, \$35; Sp. for Gate School and Dispensary Building Fund, Shanghai, \$75; Sp. for ambulance at the hospital in Manila, Philippine Islands, \$5.....	150 00		
Wo. Aux., "F.," for "Rev. Charles M. Armstrong" scholarship in Boone School, Wuchang, \$100; Miss Courland, for Japan, \$2; Miss Leadbeater, for Japan, \$1; Mrs. Phelps, Sp. for Building Fund, Gate School, Shanghai, \$1; "A Member of Foreign Committee," Sp. for Building Fund, Gate School, Shanghai, \$25; Sp. for Building Fund, hospital at Ngankin, Hankow, \$50.....	179 00		
"Two Friends," Sp. for Bishop Brent's Manila Hospital Fund, for the University of Pennsylvania Pavilion.....	500 00		
Mr. and Mrs. G. W. Pepper, Sp. for Bishop Brent's Manila Hospital Fund, for the University of Pennsylvania Pavilion, for a bed in memory of George Pepper, M.D.....	500 00		
"Two Friends," Sp. for Bishop Rowe, Alaska.....	500 00		
"A Friend," Sp. for Building Fund, Gate School and Dispensary, St. John's College, Shanghai	240 38		
Miss Juliana Wood, for paying the expenses of a trained nurse who shall be under Bishop Brent in the Philippines.....	500 00		
Bishop and Mrs. Mackay-Smith, Sp. for Dr. Woodward's work in building a hospital at Ngankin, Hankow, \$50; Sp. for the Rev. Hudson Stuck, Archdeacon of Alaska, \$50.....	100 00		
"J. S. M.," Sp. for Dr. Driggs, Alaska	50 00		
"S.," Indian	50 00		
"E. N. B.," "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota..	30 00		
Miss Hannah S. Biddle, "Fidelitas" (Graduate) scholarship, South Dakota	30 00		
Miss Elizabeth N. Biddle, Sp. for Ngankin Building Fund, Hankow	25 00		
Miss E. N. Biddle's Bible-class, "A poor working man," Sp. for Ngankin Building Fund, Hankow	50		
Miss Stilles, Wo. Aux., "Anna Bangie Massaquoit" scholarship, Girls' Training Institute, St. Paul's River, Africa.....	25 00		
Miss "C. C. B.," Sp. for Ngankin Building Fund, Hankow	10 00		
Mary P. McBlair, Sp. for Dr. Driggs, to be used toward his church at Point Hope, Alaska..	5 00		

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Mrs. T. W. Morris, Sp. for Mexico		and Foreign.....	119 44
Pottstown—Hill School, Sp. for Ngankin Building Fund, Hankow	5 00	Miscellaneous—Branch Wo. Aux., Bishop Gray's work, Southern Florida, \$100; Sp. for Miss Thackara, Arizona, \$100	200 00
Radnor—Church of the Good Shepherd, Foreign	50 00	QUINCY—\$11.00	
St. David's, Wo. Aux., Sp. for Foreign Life Insurance	2 00	Peoria—St. Paul's, Wo. Aux., General.....	10 00
Ridley Park—Christ Church, General	27 00	Quincy—Mrs. Frances Davidson, General	1 00
Wayne—St. Mary's Memorial, Wo. Aux., Sp. for Church Building Fund, Wusih, Shanghai, \$5; Sp. for Building Fund, Gate School, Shanghai, \$5; Indian Hope Association, Indian, \$9.40.		RHODE ISLAND—\$1.856.35	
Weldon—St. Peter's S. S., Sp. for Rev. Amos Goddard, Ichang, Hankow	6 00	Ashton—St. John's Chapel, General.....	24 91
West Chester—Holy Trinity Church, General, \$321.40; Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's College, Shanghai, \$10; "Bishop Stevens" scholarship, St. John's College, Shanghai, \$10; Sp. for Church Building Fund, Wusih, Shanghai, \$10; "Richard Newton" scholarship, Boys' High School, Africa, \$10; "Francesca" scholarship, Boys' High School, Africa, \$10; Sp. for Miss Mahony's settlement work, Africa, \$10; "Kinsolving" (Divinity) scholarship, Brazil, \$15; Brazil, \$15.	19 40	Auburn—Ascension, General, \$9.45; Wo. Aux., Miss Bull's salary, Kyoto, \$1.....	10 45
West Whiteland—St. Paul's, Wo. Aux., Miss Babcock's salary, Tokyo	411 40	Bristol—St. Michael's, Foreign.....	160 00
Willow Grove—Mission, General	1 50	Cranston—St. Bartholomew's, General, \$4.10; St. Catherine's Guild, Wo. Aux., Miss Bull's salary, Kyoto, \$1.....	5 10
Wyncote—All Hallows', General, \$48.74; Sp. for F. W. Merrill, Fond du Lac, \$26.10; Junior Aux., St. Hilda's School, Wuchang, "All Hallows'" scholarship, \$50	50	East Greenwich—St. Luke's, Wo. Aux., Miss Bull's salary, Kyoto	10 00
Miscellaneous—Wo. Aux., "A Member of Domestic Committee," salary of a Missionary Bishop	124 84	East Providence—St. Mary's, General.....	25 00
In Memoriam, "S. M. D." General	1,000 00	Manton—St. Peter's, General.....	2 13
Domestic Committee, Wo. Aux., Sp. for Bishop Leonard Memorial, Salt Lake, \$215; Sp. for Dr. J. H. Driggs's work, Alaska, \$124	339 00	Newport—Trinity Church, General.....	37 66
The Treasurer has received securities of the par value of \$164,500 from a member of the Wo. Aux. of the Diocese of Pennsylvania, to be known as the C. F. A. Fund, the interest of which will aid the Society in its appropriations after certain payments therefrom are made in accordance with the provisions of the gift.....	164,500 00	Pawtucket—Trinity Church, General.....	23 00
PITTSBURGH—\$1,008.98		Providence—All Saints' Memorial, Domestic, \$40.73; Foreign, \$40.72; "Bishop Henshaw Memorial" scholarship, St. John's College, Shanghai, \$70.	151 45
Allegheny—Christ Church, Domestic, \$117.32; Foreign, \$113.10.	230 42	Grace, Domestic, \$125.25; Foreign, \$5; Bishop Rowe's work, Alaska, \$25.....	155 25
Emmanuel Church, Sp. for Bishop Wells, Spokane	12 87	St. Ansarius's S. S. General.....	1 60
Barnesboro—St. Thomas's, General.	14 70	St. James's, Wo. Aux., Miss Bull's salary, Kyoto.....	5 00
Castle Shannon—"J. E. H." General Emporium—Emmanuel Church, General	5 00	St. Stephen's, Colored, \$25; Domestic, \$507.50; Foreign, \$385.30; General, \$82.....	999 80
Erie—St. Paul's, for missions in Salt Lake, \$21.86; Foreign, \$26.80.	75 00	Mrs. Wm. Gammell, Sp. for Ngankin Building Fund.....	50 00
Menallen Township—Grace, Domestic and Foreign.....	48 66	Mrs. and Miss Corliss, Sp. for Ngankin Building Fund.....	25 00
Miles Grove—Grace Mission, General	10 00	Mrs. Wm. Wurts White, Sp. for Ngankin Building Fund.....	5 00
Pittsburgh—Calvary, General.....	36 00	Mrs. F. S. Hoppin, Sp. for Ngankin Building Fund.....	10 00
Trinity Church, Colored.....	156 00	Mrs. Lippitt, Sp. for Ngankin Building Fund.....	50 00
Sewickley—St. Stephen's, General.....	48 64	Miss J. M. Clarke, Wo. Aux., "Susan Carrington Clarke" scholarship, St. John's School, Cape Mount, Africa.....	40 00
Union City—St. Matthew's, General.....	50 00	Miss Dwight, Wo. Aux., "Carrington" (In Memoriam) scholarship, St. John's School, Cape Mount, Africa.....	25 00
Uniontown—St. Peter's, Domestic	2 25	Westerly—Mrs. E. R. Brown, Wo. Aux., Sp. for scholarship in Alaska, in Miss Bull's care....	25 00
		Woonsocket—St. James's, Wo. Aux., Miss Bull's salary, Kyoto.....	5 00
		Miscellaneous—Junior Branch Wo. Aux., Sp. for children's ward, St. James's Hospital, Ngankin, Hankow	10 00
		SOUTH CAROLINA—\$309.43	
		Berkeley—St. John's, General.....	2 25
		Bradford Springs—St. Philip's, General.....	1 25
		Charleston—Holy Communion, Bishop Knight's work in Cuba, \$25.86; Wo. Aux., for scholarship in Anvik, Alaska, \$10....	35 86
		St. John's, Wo. Aux., General.....	10 00
		St. Michael's, General.....	110 01
		St. Paul's, work of Bishop Moreland, Sacramento.....	25 00
		St. Philip's, General.....	20 00
		Edisto Island—Trinity Church, Wo. Aux., General.....	1 00

Acknowledgments

Grahamville—Holy Trinity Church, General	12 50	Lunenburg Co. (<i>Blackstone</i>)—St. John's, Domestic and Foreign	6 80
Orangeburg—Church of the Redeemer, Domestic	8 06	Mecklenburg Co. (<i>Boydtown</i>)—St. James's, Branch Wo. Aux., Sp. for scholarship in Mr. Osuga's Orphanage, Tokyo	20 00
Pineville—Church of the Redeemer, Rev. James Joyner, General	1 00	Norfolk Co. (<i>Berkley</i>)—St. Bride's Parish, St. Thomas's, General, \$34.25; S. S. Sp. for Building Fund of All Saints', Tokyo, \$3.49	37 74
Spartanburg—Branch Wo. Aux., Sp. for Miss Thackara, Fort Defiance, Arizona	10 00	(Norfolk)—Christ Church, General, \$97.15; Sp. for Ngankin Hospital, Hankow, \$22	119 15
Stateburg—Mrs. M. V. Anderson, Sp. for children's ward, St. James's Hospital, Ngankin, Hankow	5 00	St. Paul's, General, \$45; Miss L. L. Taylor, Sp. for All Saints', Tokyo, Building Fund, \$5	50 00
Sumter—Holy Comforter, General	15 00	(Portsmouth)—St. James's, General	5 50
Summerton—St. Matthias's, General	2 50	Northampton Co. (<i>Eastville</i>)—Hungar's Parish, Christ Church, General	3 25
Summerville—St. Paul's, for support of a bed in Elizabeth Bunn Hospital, Wuchang, Hankow	50 00	Hungar's Parish, Emmanuel Church, General	1 00
SOUTHERN OHIO—\$829.80		Hungar's Parish, Mrs. Thos. C. Walston, Sp. for children's ward, St. Luke's Hospital, Tokyo	1 00
Cincinnati (<i>Clifton</i>)—Calvary, Domestic, \$75; Colored, \$25; Foreign, \$25	125 00	Wo. Aux., General	3 00
Christ Church, General, \$185; Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$10	195 00	Nottoway Co. (<i>Blackstone</i>)—Nottoway Parish, Gibson Memorial Church, Domestic and Foreign	3 00
(Avondale)—Grace, Wo. Aux., "Kate Blake" scholarship, St. John's, School, Cape Mount, Africa	25 00	Princess Anne Co. (<i>Broad Creek</i>)—Lynnhaven Parish, St. James's, Mary W. Haggard, toward Bishop Funsten's work, Boise	5 00
St. Paul's Cathedral, Domestic, \$3; Foreign, \$3.85	6 85	Prince Edward Co. (<i>Farmville</i>)—St. John's Memorial Church, General	4 90
Edward Calston, Sp. for Ingle Memorial, Hankow	20 00	Prince George Co. (<i>City Point</i>)—St. John's, General	11 00
Circleville—St. Philip's S. S., General	12 27	Wo. Aux., General	9 00
Dayton—Christ Church, General	24 82	Roanoke Co. (<i>Roanoke</i>)—St. John's, General, \$114.44; Africa, \$26.59	141 03
St. Andrew's, General	21 05	Warwick Co. (<i>Newport News</i>)—St. Paul's, Domestic and Foreign	28 45
Greenville—St. Paul's, "Olive M. Grubbs Memorial" scholarship, Boone School, Wuchang, China	35 00	Wythe Co. (<i>Wytheville</i>)—St. John's, Wo. Aux., Foreign	6 00
Hamilton—Trinity Church, General	9 70	Miscellaneous—"A Friend," General, \$5; St. Luke's Hospital, Tokyo, \$5	10 00
Marietta—St. Luke's S. S. Sp. for children's ward, St. Luke's Hospital, Tokyo	2 27	Branch Wo. Aux., Sp. for "Alice Mackintosh" bed, St. James's Hospital, Ngankin, Hankow	50 00
Mechanicsburg—Church of our Saviour, General	5 90	Branch Junior Aux., Sp. for St. James's Hospital, Ngankin, Hankow	10 00
Zanesville—"Flora," Domestic and Foreign	10 00		
Miscellaneous—Branch Wo. Aux., Miss Pritchard's salary, Alaska, \$117; "May Jaggar" scholarship, High School, Cuttington, Africa, \$33; Sp. for Bishop Wells's work, Spokane, \$50.50; Sp. for Bishop Kendrick's work, New Mexico and Arizona, \$10; Sp. for "Mary H. Rochester" scholarship, West Texas, \$72; Juniors, Sp. for children's ward, St. Luke's Hospital, Tokyo, \$54.44	336 94	SPRINGFIELD—\$15.66	
SOUTHERN VIRGINIA—\$772.44		Cairo—St. Michael's, Foreign	66
Accomac Co. (<i>Jenkin's Bridge</i>)—Emmanuel Church, Miss Julia W. Fletcher, Domestic and Foreign	4 00	Decatur—St. John's, Sp. for Rev. Hudson Stuck, for work at Fairbanks, Alaska	10 00
Augusta Co. (<i>Staunton</i>)—Virginia Female Institute Missionary Society, Sp. for the Osuga Orphanage, Tokyo, \$20; Miss M. P. Duval, Brazil, \$100		Waverly—Christ Church, Sophia Watson, Thank-offering, General	5 00
Buckingham Co.—Tillotson Parish, Emmanuel Church, Domestic and Foreign			
Tillotson Parish, Grace, Domestic and Foreign		TENNESSEE—\$113.10	
Campbell Co. (<i>Lynchburg</i>)—St. Paul's, General		Cowan—St. Agnes's, General	2 50
Mrs. A. C. Haskell, Jr., Sp. for hospital, Fairbanks, Alaska		Deer Lodge—Miss Virginia H. Wever, Colored work, Diocese of Tennessee	2 00
Dinwiddie Co. (<i>Petersburg</i>)—Bristol Parish, Grace, for Brazil		Knoxville—Epiphany, Wo. Aux., General	5 00
Bristol Parish, St. John's, Domestic and Foreign, \$10; Brazil, \$10		Memphis—Grace, Wo. Aux., General	15 00
Elizabeth City Co. (<i>Hampton</i>)—St. John's, General		St. Mary's Cathedral, Wo. Aux., General	10 40
		Nashville—Christ Church, Mrs. E. M. Neal, Sp. for Archdeacon Stuck, Fairbanks, Alaska	25 00
		Pulaski—Church of the Messiah, Domestic	4 75
		Rossview—Grace, Wo. Aux., General	35 00
		Seawane—Otey Memorial Church, General	7 20

Branch Wo. Aux., General.....	3 75	Ridley Parish, Christ Church, General.....	6 00
Sherwood—Epiphany, General.....	2 50	Ridley Parish, St. Paul's, General.....	1 00
TEXAS—174.15		<i>Fairfax Co.</i> —Fairfax Parish, Holy Comforter, General.....	5 50
Austin—All Saints', "A Member," General.....	5 00	Truro Parish, Zion, General.....	17 50
St. David's, Wo. Aux., General.....	1 85	Theological Seminary, Junior Aux., Sp. for Bishop Rowe, Alaska, for another dog.....	1 00
College Station—Domestic and Foreign.....	4 45	<i>Fauquier Co. (Remington)</i> —St. Luke's, General.....	6 25
Eagle Lake—Heavenly Rest, General.....	5 70	(Warrenton)—Hamilton Parish, St. James's, Domestic.....	15 00
Galveston—Trinity Church, for work in Bishop Brooke's Diocese, Oklahoma.....	53 45	<i>Frederick Co. (Winchester)</i> —Christ Church, Brazil, \$1; Foreign, \$16.66.....	17 66
Houston—Christ Church, Girls' Friendly Society, General.....	10 00	<i>Hanover Co. (Oliver)</i> —Fork S. S., Sp. for "Hanover" scholarship, for support of Metsu at Mr. Osuga's Orphanage, Tokyo.....	6 50
Marlin—St. John's Mission, Foreign.....	7 95	(Ashland)—St. James's S. S., Sp. for "Hanover" scholarship, for support of Metsu at Holy Trinity Orphanage, Tokyo.....	5 00
Tyler—Christ Church, Wo. Aux., "Bishop Gregg Memorial" scholarship, St. Hilda's School, Wuchang.....	17 75	(Hanover C. H.)—St. Paul's, Wo. Aux., Sp. for "Hanover" scholarship, Osuga Orphanage, Tokyo.....	5 00
Miscellaneous—Junior Branch Wo. Aux., Sp. for equipment of children's ward, St. James's Hospital, Ngankin, Hankow.....	68 00	<i>Henrico Co. (Richmond)</i> —Christ Church, Domestic, \$25; Foreign, \$25; General, \$10.97.....	60 97
VERMONT—\$682.88		Holy Trinity Church, Junior Aux., Sp. for Miss Lucy Carter, White Rocks, Salt Lake.....	5 00
Barre—Church of the Good Shepherd, General.....	5 00	Monumental, Junior, Sp. for scholarship in Holy Trinity Orphanage, Tokyo.....	10 00
Bellows Falls—Immanuel Church, Foreign.....	12 00	St. John's, "In memoriam," Brazil	94 20
Bennington—St. Peter's, Domestic, \$28; Foreign, \$28.....	56 00	St. Paul's, Sp. for Ngankin Building Fund, Hankow, \$31.50; "A Member," Wo. Aux., Sp. for Fairbanks, Alaska, \$25.....	56 50
Burlington—St. Paul's, Domestic, \$159.31; Foreign, \$165.14.....	324 45	"An Old Communicant," Sp. for St. Luke's Hospital, Tokyo.....	1 00
Bishop's Chapel, General.....	100 00	<i>Loudoun Co. (Leesburgh)</i> —St. James's, Domestic.....	15 00
East Middlebury—St. Barnabas's, General.....	3 00	<i>Rockingham Co. (Brown's Gap)</i> —Lynnwood Parish, Trinity Mission, General.....	1 40
Guilford—Christ Church, General.....	3 00	<i>Miscellaneous</i> —Branch Junior Aux., Sp. for equipment of children's ward, St. James's Hospital, Ngankin, Hankow.....	16 50
Lyndonville—St. Peter's, General.....	1 91	WASHINGTON—\$682.07	
Manchester Centre—Dr. E. L. Wyman, Sp. for Ingle Memorial Hall, Boone School, Hankow.....	5 00	<i>Washington, D. C.</i> —Rock Creek Parish, Domestic, \$20; Foreign, \$20; General, \$20.....	60 00
Middlebury—St. Stephen's, General.....	5 79	St. Margaret's, General.....	412 68
Middletown Springs—St. Margaret's, General.....	5 50	St. Paul's, Domestic and Foreign, S. S. Institute, General.....	100 00
Royanton—St. Paul's, General.....	5 00	<i>St. Mary's Co. (St. Mary's City)</i> —St. Mary's Parish, Sarah A. S. Hodgen, General.....	45 32
St. Albans—St. Luke's, General (of which S. S., \$1.61), \$10.61; Sp. for Dr. Driggs, for church, Alaska, \$18.20.....	28 81	<i>Miscellaneous</i> —Branch Wo. Aux., Joint meeting held in Epiphany Church, February 17th, Sp. for Rev. Dr. Driggs, Point Hope, Alaska, \$30.04; Sp. for Dr. Glenton, Wuchang, Hankow, \$30.03.....	4 00
St. Johnsbury—St. Andrew's, Domestic and Foreign.....	30 00	WESTERN MASSACHUSETTS—\$474.90	
Shoreham—All Saints', General.....	2 50	<i>Athol</i> —St. John's, Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow.....	1 00
Swanton—Holy Trinity Church, General.....	6 00	<i>Easthampton</i> —St. Philip's, Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow.....	1 00
Vergennes—St. Paul's, General.....	33 50	<i>Greenfield</i> —St. James's, Wo. Aux., Dr. Hayden's salary, North Carolina, \$6.25; Miss Sabine's salary, Alaska, \$5; Miss Peck's salary, Kyoto, \$2.50.....	13 75
Wilder—St. Peter's, General.....	5 00	<i>Holyoke</i> —St. Paul's, Wo. Aux., Miss	
Windsor—St. Paul's, Foreign, \$19.42; Wo. Aux., for support of a Bible-woman, China, \$24.....	43 42		
Woodstock—St. James's S. S., General	7 00		
VIRGINIA—\$503.10			
<i>Albemarle Co. (Charlottesville)</i> —Christ Church, "H. C. M." Sp. to endow a cot in St. Luke's Hospital, Tokyo, "in memory of Elizabeth Rebecca Randolph Merchant".....	25 00		
(Cismont)—Grace, Junior Aux., Sp. for "Page Lewis" scholarship, Osuga Orphanage, Tokyo.....	25 00		
(University of Virginia)—Fanny C. Berkeley, Sp. toward a cot in Dr. Woodward's Hospital, Ngankin, Hankow.....	1 70		
<i>Alexandria Co. (Alexandria)</i> —Christ Church, Sp. for All Saints' Building Fund, Tokyo.....	30 00		
St. Paul's, General.....	23 42		
Episcopal High School Missionary Society, "Mary B. Blackford" scholarship, St. John's School, Cape Mount, Africa.....	25 00		
<i>Culpeper Co.</i> —Ridley Parish, Calvary, General.....	1 00		

Lenox—Trinity Church	S. S., through Junior Aux., Sp. for surgical appliances for bed, St. James's Hospital, Ngankin, Hankow, \$10; Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow, \$25.	7 71	Ngankin, Hankow, \$60; Junior Aux. (of which "Young Communicants," \$3); Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow, \$8.75.	81 75
Ludlow—St. Andrews, Foreign....		85 00	St. Mark's, Wo. Aux., Miss Peck's salary, Kyoto, \$10; Sp. for Foreign Life Insurance Fund, \$1.50; Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow, \$8.25.	17 75
Leominster—St. Mark's, Wo. Aux., Miss Peck's salary, Kyoto....		6 24		
North Adams—St. John's, General, \$54.95; Wo. Aux., Miss Peck's salary, Kyoto, \$10; Sp. for Mrs. Hunter, St. Augustine's School, Raleigh, North Carolina, for clothing for student, \$10; Junior Aux., Sp. for scholarship at Peake, South Carolina, \$5; Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow, \$7.40.	1 00			
Northampton—St. John's, Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow....		87 35	Grand Rapids—Grace, China..... St. Mark's, General, \$15; Wo. Aux., Sp. for Bishop Nelson, Georgia, for work among the poor whites, \$26..... St. Paul's, Domestic, \$2.75; Foreign, \$4.25.	2 00 41 00 7 00
North Grafton—St. Andrew's, St. Anne's Guild, Wo. Aux., Miss Osgood's salary, Philippines, \$2; Miss Peck's salary, Kyoto, \$2.		2 00	Hastings—Emmanuel Church, Domestic and Foreign..... St. Joseph—St. Paul's Memorial, General.....	1 50 5 60 5 85 5 00
Oxford—Grace, General.....		4 00	South Haven—Epiphany, Foreign.... Miscellaneous—"J. W. B.", General.	
Pittsfield—St. Stephen's, Junior Aux., Sp. for Bishop Ingle Memorial Fund, Hankow, \$2; St. Paul's Missionary Society, Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow, \$2.10.....	3 75	WESTERN NEW YORK—\$1,124.61		
Mrs. C. A. Brewster, General.....			Bath—St. Thomas's, General..... Brockport—"A Friend," Wo. Aux., Bible-woman, St. Mary's Hall, Shanghai.....	39 15 25 00
Rochdale—Christ Church, Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow....	5 00		Buffalo—St. Luke's, Wo. Aux., Sp. for Bishop Rowe, Alaska..... St. Thomas's, Domestic..... Rev. Geo. G. Merrill, Sp. for Bishop Rowe, Alaska.....	5 00 14 75
Springfield—Christ Church, Sp. for Ngankin Building Fund, Hankow, \$56; Wo. Aux., Dr. Hayden's salary, St. Agnes's Hospital, Raleigh, North Carolina, \$30; "Young Communicants," Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow, \$5.	4 10		Canandaigua—St. John's, Foreign..... Corning—Christ Church, Foreign..... East Aurora—St. Matthias's, Colored..... Geneseo—St. Michael's, Wo. Aux., Sp. for St. James's Hospital, Ngankin, Hankow.....	20 00 9 45 30 48 2 00
Stockbridge—St. Paul's, Sp. for "Stockbridge" scholarship, \$40; Sp. for "Orphan" scholarship, \$40; both in Salt Lake.....	91 00		Geneva—C. M. and E. O. Cammann, Sp. for Building Fund, Eagle City, Alaska.....	25 00
Ware—Trinity Church, "G. D. C.", Wo. Aux., Miss Woods's salary, Alaska, \$5; Miss Cuddy's salary, Porto Rico, \$5; Miss Osgood's salary, Philippines, \$5; Mrs. Miller's salary, Los Angeles, \$5.	80 00		Honeoye Falls—St. John's, Foreign..... Jamestown—St. Luke's, Foreign, \$8; General, \$1.....	3 50 9 00
Webster—Reconciliation, St. Agnes's Guild, Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow....	20 00		Le Roy—St. Mark's, General..... Niagara Falls—Epiphany, Foreign..... Randolph—Grace, Foreign..... Rochester—Ascension, Foreign.....	25 00 3 44 1 01 1 47
Westfield—Atonement, Wo. Aux., Dr. Hayden's salary, North Carolina, \$2; Miss Peck's salary, Kyoto, \$1; Sp. for Foreign Life Insurance Fund, \$1; Soldiers of the Cross, Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow, \$1....	50		Christ Church, Domestic, \$150; Foreign, \$150..... Epiphany, Foreign..... St. Mark's, Domestic..... St. Paul's, Domestic, \$144.27; Alaska, \$25.75; Foreign, \$258.39; Sp. for Rev. Mr. Mann, Shanghai, \$1.50; Sp. at Bishop Brent's discretion, Philippine Islands, 50 cents; Sp. for Mrs. Sands, Honolulu, \$3.....	300 00 16 50 10 49
Williamstown—St. John's, Wo. Aux., Mrs. Miller's salary, Los Angeles, \$5.	5 00		Watkins—St. James's, Foreign..... Miscellaneous—Branch Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$20; Miss Francis's salary, South Dakota, \$15; Mrs. Folsom's salary, Honolulu, \$10; Church Training School, Shanghai, \$5; Miss Babcock's salary, Tokyo, \$15; "J. G. Webster" scholarship, St. Hilda's School, Wuchang, \$5; Windsor Memorial School, Wusih, \$10; Cape Mount, Africa, \$15; Sp. for Miss Taylor's salary, Sacramento, \$10; Sp. for Bishop Graves's Insurance, Shanghai, \$10.....	433 41 10 01
Worcester—All Saints', Wo. Aux., Miss Peck's salary, Kyoto, \$15; Sp. for "Mary N. Perley Memorial" bed, St. James's Hospital,	5 00		"R. M.", Sp. for St. Matthew's Hospital, Fairbanks, Alaska...	115 00

WEST MISSOURI—\$18.35

Galena—St. Mary's, General.....
Joplin—St. Philip's, General.....
Kansas City—St. George's, Domestic
and Foreign.....
St. Joseph—Chas. A. Kelly, Sp. for
Ingle Memorial, Hankow.....

WEST TEXAS—\$68.82

Boerne—St. Helena's, General.....
Corpus Christi—Church of the Good Shepherd, General.....
Laredo—Christ Church, General.....
Morris Ranch—General.....
Pearson—Trinity Church, General.....
Rossville—All Saints', General.....
San Antonio—St. Mark's, Wo. Aux.
 General, \$5 ; S. S. hospital
 work, Circle City, Alaska, \$8.87
San Marcos—St. Mark's, Domestic.....
Miscellaneous—Brazil

WEST VIRGINIA—\$239.31

<i>Clarksburg</i>	—Christ Church, Foreign, \$15.73; Wo. Aux., Sp. for Church Building, Tsing-Poo, Shanghai, \$20.....
<i>Elm Grove</i>	—St. Paul's, General.....
<i>Fairmount</i>	—Christ Church, Wo. Aux., Bishop Kinsolving's work, Brazil, \$5; Sp. for Bishop Fun- sten, Boise, \$5.....
<i>Huntington</i>	—Trinity Church, Gen- eral.....
<i>New Cumberland</i>	—Mission, General.....
<i>Parkersburg</i>	—Church of the Good Shepherd Chapel, General.....
Trinity	Church, Domestic, \$27.65; General, \$25.12.....
<i>Wheeling</i>	—St. Luke's, Domestic, \$25.95; Foreign, \$19.60.....
St. Matthew's	, Foreign, \$35.40; Junior Aux., Miss Dodson's sal- ary, Shanghai, \$25.....
<i>Williamstown</i>	—Christ Church Me- morial, General.....
<i>Miscellaneous</i>	—Junior Aux., Sp. for furnishing and equipping chil- dren's ward, St. James' Hos- pital, Ngankin, Hankow.....

ALASKA—\$10.00

Anvik—Junior Aux., Sp. for Miss Thackara's Hospital, Navajo Indians, Fort Defiance, Arizona..

ARIZONA—\$35.00

*Phoenix—Trinity Church, \$30, Wo.
Aux., \$5, General.....*

ASHEVILLE—\$357.77

Arden—Christ Church School, Girls' Friendly Society, Junior Aux., Sp. for Dr. Woodward, Hankow.

Asheville—Trinity Church, Domestic, \$28.55; Foreign, \$35.42.
Dr. F. Willis, Sp. for Ingle Memorial, Hankow.

Biltmore—All Souls', Foreign.

Brevard—St. Philip's, Domestic, \$9.05; Foreign, \$9.70.

Fletcher—Calvary, Domestic.

Franklin—St. Cyprian's, Domestic, 25 cts.; Foreign, 25 cts.; General, \$1.

	<i>Grace</i> — <i>Grace</i> , Domestic.....	4 00
1 40	<i>Hickory</i> — <i>Ascension</i> , Domestic, \$2.50; Foreign, \$2.50.....	5 00
1 00	<i>Lincoln Co.</i> — <i>Church of Our Saviour</i> , Foreign	62
13 95	<i>Morganton</i> — <i>Grace</i> , General.....	26 00
2 00	<i>Tryon</i> — <i>Holy Cross</i> , Domestic, \$6.45; Foreign (of which Rev. and Mrs. Charles Ferris, \$100), \$102....	108 45
	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Mrs. Evans's use in Christ Church School, Anyik, Alaska	56 50
12 50		
2 70		
5 00		
5 00	BOISE —\$57.65	
2 50		
2 00		
	IDAHO	
13 87	<i>Centreville</i> —Mission, General.....	3 55
15 25	<i>Idaho City</i> —St. Mark's, General....	3 60
10 00	<i>Placerville</i> — Emmanuel Church, General	17 85
	<i>Salmon</i> —Church of the Redeemer, General	12 00
	WYOMING	
	<i>Lander</i> —Trinity Church, Domestic..	11 40
	<i>Shoshone Mission</i> — Washakie's Church, Domestic.....	
35 78	General	7 25
3 57		2 00
	DULUTH —\$9.65	
10 00	<i>Moorhead</i> —St. John's, General.....	2 05
7 00	<i>Wadena</i> —St. Helen's, Frederick Claydon, Sr., Domestic and For- eign	5 00
2 60	<i>White Earth</i> —St. Columba's S. S., General	
10 00		2 60
52 77		
	HONOLULU —\$78.50	
45 55	<i>Honolulu</i> —St. Andrew's, Foreign...	36 00
60 40	<i>Miscellaneous</i> —Branch Wo. Aux., General, \$1; Sp. for Bishop Roots's work, Hankow, \$25.50; Sp. for Foreign Missionaries' Life Insurance Fund, \$16.....	
1 79		42 50
	LARAMIE —\$32.25	
10 00		
	NEBRASKA	
	<i>Greeley</i> —Domestic and Foreign....	1 00
	<i>Hastings</i> —St. Mark's, General.....	26 38
	<i>Wood Lake</i> —General	1 50
10 00		
	WYOMING	
35 00	<i>Savary</i> —Mission, General.....	3 37
	NEW MEXICO —\$22.00	
	<i>Las Cruces and Mesilla Park</i> —St. James's, General.....	10 00
8 50	<i>Rosswell</i> —St. Andrew's, General...	5 00
64 27	<i>Miscellaneous</i> —Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow	7 00
20 00		
41 83		
18 75		
2 35		
	NORTH DAKOTA —\$52.55	
	<i>Grand Forks</i> —St. Paul's, General...	10 00
	<i>Jamestown</i> — <i>Grace</i> , General.....	7 70
	<i>Kemnare</i> —St. Paul's, General.....	3 60
	<i>Larimore</i> —St. John's, General, \$10.80; Brazil and Cuba, \$5...	15 80
	<i>Rugby</i> —St. Paul's, General.....	10 45

Acknowledgments

<i>Valley City</i> —All Saints', the Children's Guild, General.....	4 00	St. Elizabeth's Chapel, Domestic, \$5; Foreign, \$5.....	10 00
<i>Wahpeton</i> —Trinity Church, General.	1 00		
OKLAHOMA AND INDIAN TERRITORY—\$41.32			
OKLAHOMA			
<i>El Reno</i> —Christ Church, General...	3 75	<i>Lakeland</i> —All Saints', B. H. Heyward children, "Albert and Rhett" scholarship, St. Hilda's School, Wuchang, Hankow.....	25 00
<i>Geary</i> —Emmanuel Church, General.	1 15		
<i>Hobart</i> —General	2 25	<i>Ormond</i> —Mrs. Junius Smith, Sp. for Bishop Ingle Memorial, Boone School, Hankow.....	10 00
<i>Pawhuska</i> —St. Thomas's, General...	4 55	<i>Miscellaneous</i> —Wo. Aux., Foreign, Junior Aux., Domestic, \$4.30; Sp. for children's ward, St. James's Hospital, Ngankin, Hankow, \$5.....	25 00
<i>Stillwater</i> —St. Andrew's, General...	2 50	Babies' Branch, Domestic, \$23.97; Foreign, \$23.97; Sp. for St. Mary's Orphanage, Shanghai, \$1.70	9 30
<i>Weatherford</i> —General	2 40		
INDIAN TERRITORY			
<i>Bristow</i> —St. George's, General....	3 37	SPOKANE—\$19.50	
<i>Muskogee</i> —Grace, General.....	3 60	<i>Ellensburg</i> —Grace, General.....	5 50
<i>Oak Lodge</i> —St. John's, General....	2 50	<i>Spokane</i> —All Saints', Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow	5 00
<i>Okmulgee</i> —General	3 50	<i>Brunot Hall</i> , Junior Aux., Sp. for furnishing children's ward, St. James's Hospital, Ngankin, Hankow	5 00
<i>Tahlequah</i> —All Saints', General....	2 65	<i>St. Agnes's</i> , toward starting a S. S. in district of Shanghai....	4 00
<i>Tulsa</i> —General	3 45		
<i>Vinita</i> —St. John's, General.....	5 65		
OLYMPIA—\$54.57			
<i>Blaine</i> —Christ Church S. S., Domestic	1 15		
<i>Larchmont</i> —All Saints', General...	2 22		
<i>Puyallup</i> —Christ Church, General..	3 20		
<i>Miscellaneous</i> —Wo. Aux., for "Bishop Baker Memorial" scholarship, St. Mary's Hall, Shanghai.	50 00		
SACRAMENTO—\$55.00			
CALIFORNIA			
<i>Petaluma</i> —St. John's, General.....	40 00	FOREIGN—\$123.69	
NEVADA			
<i>Carson</i> —St. Peter's, General.....	15 00	<i>Hankow, Hankow</i> —Foreign workers, Epiphany Offering, General....	9 80
SALINA—\$8.02			
<i>Beloit</i> —St. Paul's, Skagway Hospital, Alaska.....	8 02	<i>Tokyo, Tokyo</i> —Trinity Church, General	100 00
SALT LAKE—\$13.42			
UTAH			
<i>Ogden</i> —Church of the Good Shepherd, Primary Class of S. S., Sp. for India.....	1 02	<i>Junior Aux.</i> , General.....	50
COLORADO			
<i>Delta</i> —St. Luke's, General.....	3 90	<i>Canada, Toronto</i> —Herbert Langlois, Sp. for Bishop Rowe's work, Alaska	5 00
<i>Grand Junction</i> —St. Matthew's, General	1 50	<i>Mexico, Puebla</i> —Collection taken up at services held by the Bishop, February 12th, 1905, General..	8 39
WYOMING			
<i>Evanston</i> —St. Paul's, General.....	7 00		
SOUTH DAKOTA—\$114.39			
<i>Huron</i> —Grace, General.....	5 00		
<i>Milbank</i> —General	13 50		
<i>Sturgis</i> —St. Thomas's, General.....	5 00		
<i>Watertown</i> —Trinity Church, General	52 00		
<i>Webster</i> —St. Mary's, General.....	19 17		
<i>Standing Rock Mission</i> —Church of the Good Shepherd, Foreign....	6 00		
St. John the Baptist's Chapel, Domestic	1 00		
St. Thomas's Chapel, Foreign....	1 07		
St. Luke's Chapel, Foreign....	10		
Grand River School, Domestic, 40 cts.; Foreign, \$1.15.....	1 55		
LEGACIES—\$3,231.88			
<i>Conn., Pine Meadow</i> —Estate of Mrs. C. H. Chapin to the Society....			
<i>Mass., Brookline</i> —Estate of Mrs.			
			85 00

Sophia K. Burgess to the Society	500 00	Receipts for the month.....	\$252,769 56
Mich., Detroit—Estate of Jno S. Minor, Domestic, \$750; Foreign, \$375	1,125 00	Amount previously acknowledged.....	\$518,880 93
Ohio, Medina—Estate of Mrs. Sophia A. Huntington Parker, to be used in building a chapel or school building in the foreign field, to be designated by the Rev. Mr. Lightbourne, Medina, Ohio, \$435; to the Society, \$34.30	469 30	Less duplicate contribution from Maryland, Frederick Co. (Frederick)—All Saints', returned, \$20; less contribution from "L. A." Ocean Park, Church of the Good Shepherd, acknowledged in the January SPIRIT OF MISSIONS, now said to be for the American Church Building Fund Commission, \$4.22.....	24 22
Wash., Washington (D. C.)—Estate of Mrs. Mary M. Carter to the Society	102 58		518,856 71
W. Mass., Worcester—Estate of Mary H. Perley, income to be used for medical missions when convenient for work among women and children	950 00	Total receipts since Sept. 1st, 1904... Total	\$771,626 27

APPROPRIATIONS, SEPTEMBER, 1904-1905.

DOMESTIC To January 1st, 1905.....	\$409,614 95
To March 1st, 1905.....	19,216 95
Deficiency to Sept. 1st, 1904.....	78,871 06
	\$507,702 93
*FOREIGN -To January 1st, 1905.....	\$352,885 27
To March 1st, 1905.....	32,011 98
Deficiency to Sept 1st, 1904.....	78,871 06
	\$463,768 31
Total.....	\$971,471 27

* Including Cuba and Brazil.

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1904.

(Excluding "Specials" which do not aid the Board in meeting its appropriations and "Legacies" the disposition of which is determined by the Board at the close of the year which ends September 1st.)

DOMESTIC—(Including one-half of general offerings, \$40,016.41).....	\$122,573 36
FOREIGN—(Including one-half of general offerings, \$40,016.40).....	109,193 28
Total.....	\$231,766 64

Contributions necessary from Mar. 1st, 1905, to Sept. 1st, 1905, to meet the Appropriations for Domestic Missions.....	\$385,129 60
for Foreign Missions.....	354,575 03
Total required to September 1st, 1905.....	\$739,704 63



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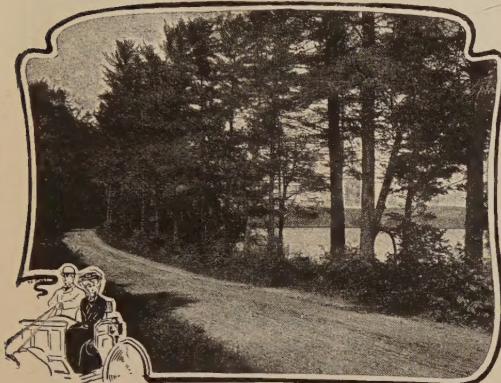
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SUMMER VACATION CONFERENCES

In the Leather Stocking Country around Richfield Springs and Cooperstown, on Two Lakes of the Western Catskills



DRIVE AROUND THE LAKE

THE best vacation for summer is not idleness, but change. An increasing number each year find healthful and restful change in a form of recreation for the body and uplift for the mind that has come to be called Summer Vacation Conferences.

There is no lake district of New York that is more beautiful than that around Richfield Springs and Cooperstown, where Fenimore Cooper lived, where he lies buried, and where he laid the

Church Workers have a good time. The success of the venture was immediate and emphatic.

Under charge of the Seabury Society of New York, organized to take the place of the other Society in so far as these Conferences are concerned, there are to be held at Richfield Springs and Cooperstown this summer a series of Conferences, having a somewhat broader aim than the single Conference of last year. This increased breadth will be explained in what follows under the names of the several gatherings. It is needful to add here that during these conferences recreation is as carefully scheduled and carried out as are Bible and mission classes.

Serious work is taken up each morning. Following an Early Celebration and breakfast, there is Bible Study at half past nine, lasting one hour. Then there is rest of half an hour. At eleven instruction is given about missions, one principal field each day. After luncheon, which comes at one, there is an excursion, or may be several of them. At six, or just at sunset, there is a Sunset Meeting, held out of doors, under some fine old trees. At half-past six comes dinner, and at a quarter past eight there is an address, intended to deepen the spiritual life.

Woman's Missionary Conference, July 20th to 30th.

Seabury Conference for Men, July 30th to August 6th.

Church Workers' Conference, August 8th to 20th.

Sunday-school Conference, August 20th to 27th.

Summer School of Church Singing, July 20th to August 20th.

scenes of his novels. Richfield Springs has been famous for many years as a resort. It is more than fifteen hundred feet above sea level, and always many degrees cooler than places near to it, but on a lower level.

Under the auspices of the American Church Missionary Society, there was held at Richfield last year a Vacation Conference of Church Workers. About three hundred workers were present. The purposes of that Conference were the deepening of the spiritual life and the increase of missionary zeal. There was a third purpose. It was, to make

Last year all meetings were held in the church. This year, it is expected that only the Celebrations and the Bible Study will be held in the church. For other meetings, save of course the sunset one, a tent is to be provided, that will seat about nine hundred persons.

Rectors of parishes, superintendents of Sunday-schools, and presidents of Woman's Auxiliaries and Men's Clubs are urged to see that their organizations are represented. Such a representative should be sent as can, upon returning home, transmit the enthusiasm and much of the information, and so make

the Conferences of the greatest possible use to the Church and to missions.

Woman's Missionary Conference

One ought not to conclude that a Woman's Missionary Conference is merely to study woman's work for missions. Much less ought one to conclude that men are not expected to attend. On one morning only there will be a discussion of work by and for women, and on one other morning no men save the president of the Conference and the speakers will be admitted. On other days the programme will be as indicated—Celebration, 7:30; Bible study, 9:30, etc., and the whole missionary work of the Church will be reported. Mission classes will not have examinations, and they will meet in no hot schoolrooms. But the work gone over will be serious work. There will not be arguments, but there will be information. This information will be given by the best authorities that can be obtained.

The Woman's Conference will have as president the Right Rev. Lewis W. Burton, D.D., Bishop of Lexington, and as secretary, Miss Lucy G. Arnold, Geneseo, N. Y. The Conference Committee follows:

Mrs. Samuel B. Ward, Albany; Miss Alice Manton Morgan, Boston; Miss Anna B. Manchester, Bristol, R. I.; Mrs. J. Sanders Reed, Watertown; Mrs. Mary E. Watson, New York; Miss Emma W. Abbott, Newark; Miss Mary E. Thomas, Englewood; Mrs. Thomas W. Proctor, Utica; Miss Arria S. Huntington, Syracuse; Mrs. Philip N. Nicholas, Geneva; Mrs. W. Bowen Moore, Buffalo; Mrs. Roberta E. Tilton, Ottawa (president of the Woman's Auxiliary of Canada); Miss Cartwright, Toronto; Mrs. J. Elliott Langstaff,



THE RIVER AT COOPERSTOWN

Brooklyn; Mrs. Daniel S. Merritt and Miss Mary Blakiston, Philadelphia; Mrs. Rogers Israel, Scranton; Mrs. A. L. Sioussat, Baltimore; Miss Sallie Stuart, Alexandria, Va.; Mrs. Theodore O. Ebaugh, Washington; Mrs. A. E. Warren, Richmond; Mrs. William Andrew Leonard, Cleveland; Mrs. Lewis W. Burton, Lexington; and Mrs. John Henry Hopkins, Chicago.

Seabury Conference for Men

The Seabury Conference for Men will not discuss Church work of men. Neither will it exclude women from its sessions, certainly not from more than one or two sessions. It will take up a systematic study of the missions carried on by the Church. This study will be at eleven o'clock each day. The programme on other hours of the day will be uniform with that of the other Conferences. On one day the speaker, a woman, will tell the men what the women are doing for missions. The Seabury Society of New York feels that it ventures much when it undertakes to get men, in mid-summer, to take up the study of missions seriously. But it knows missions to be worth while—and men want to support worth-while things. The Society also feels, in view of the boldness of its venture, and the success to be attained by its success, that it can call on men of the Church to help it. The help it needs is men—men to select Richfield Springs as the place to take their vacation, and so be able to attend the sessions of this Conference. The pastor of this Conference will be the Rev. Chas. A. Hamilton, St. Margaret's Church, New York.

The Church Workers' Conference

The Church Workers' is a general Conference, for men and women, young and old. It was this Conference that proved so successful last year. The



GRAVE OF COOPER IN CHRIST CHURCH-YARD



OTSEGO LAKE AND KINGFISHER'S TOWER

daily programme will be similar to that of other Conferences. The president of it will be the Right Rev. James H. Darlington, D.D., Bishop of Harrisburg, and the pastor, the Rev. John H. Hard- ing, Trinity Church, Utica. Last year much was attempted within the limits of a few days. This compelled conflict of hours, and resulted in some dissatisfaction, since many desired to attend both the missionary meetings and the Sunday-school lectures. This year, in deference to a very general demand, Conference dates have been made to cover more time, and there will be few conflicts of hours.

Sunday-School Conference

There will be one or two open parlia- ments, held for the discussion of meth- ods, but for the most part instruction will be given by lectures, as in modern colleges, the lecturers being chosen be- cause they have made themselves fam-iliar with the phases of work covered by them. The president of this Confer- ence will be the Rev. Llewellyn N. Caley, of the Philadelphia Sunday- school Institute, a pioneer and leader in the work of religious instruction of the youth of the Church. The general com- mittee, of which the Rev. Mr. Caley is the head, is as follows: The Rev. Charles P. Mills, Boston; the Rev. Wil- liam C. Hicks, New York; the Rev. Wil- liam Wiley, Brooklyn; the Rev. Charles Scadding, Chicago; the Rev. J. Sanders Reed, D.D., Watertown; the Rev. Philip Schuyler, Bennington, Vt.; the Rev. Henry E. Cooke, Warren, O.; the Rev. Francis C. Smith, Boonville, N. Y.; the Hon. Charles H. Fuller, Brooklyn, and Mr. Frederic Bowman, Providence.

The topics to be covered will be Man- ual Methods, Organization and Curricu- lum, Teaching, Child Study, Religious Pedagogy, Missions as They Can Be

Taught in the Sunday-school, The Adaptation of Old Testament History to Sunday-school Study, etc. The aim is to give such instruction as superintendents and teachers may find useful upon a return to their work.

Summer School of Church Singing

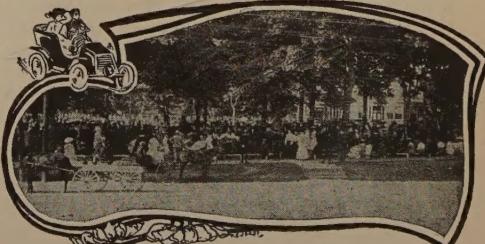
This Summer School is not for the professional musician, but for the oc- cupants of the pews chiefly, and in some measure for the volunteer occupants of the choir stalls. A registration fee of \$1 will be charged, and there will be: (a) Vocal training for clergy; (b) Non- sight reading practice; and (c) Sight reading practice. Twice a week, per- haps three times, there will be part re-hearsals, and on Saturday mornings there will be general rehearsals. On Saturday nights the public will be in- vited to the rehearsals, and included in the training. An effort will be made to render, at public worship on Sunday evenings, the choral service of the Church in good musical form.

Each Friday night, beginning July 28th and continuing until August 18th, there will be concerts for which an ad- mission fee will be charged. On one Monday night there will be a lawn fête. Soloists will lead, and a grand piano, an organ, and a brass band of twenty pieces and an orchestra of six pieces will provide the instrumental part. The instructor will be Mr. Reginald L. Mc- All, of New York, who has had much success in the form of work suggested.

Preachers and Lecturers

This article is written in March. It seems hardly necessary to say, therefore, that some details of programmes are given tentatively. The following are expected:

The Bible teachers will include the Rev. Chas. L. Slattery, Dean of the Cathedral at Faribault, Minn.; the Rev. Dr. James S. Stone, Chicago; the Rev. Lester Bradner, Ph.D., Providence;



A SUNDAY AFTERNOON MEETING



THE SUNSET SERVICE

the Rev. Llewellyn N. Caley, Philadelphia, and Prof. Samuel R. Colladay, of Berkeley, whose classes last year averaged high in numbers at all times.

The Sunday-school lecturers are the Rev. William Walter Smith, M.D., New York, the Rev. Milton S. Littlefield, New York, the Rev. Charles Scadding, Chicago, and some of the Bible teachers just mentioned.

The preachers, who are heard on Sunday and week nights, and whose aim is to deepen the spiritual life, are: The Rev. Dr. F. W. Tomkins, Philadelphia; the Rev. Dr. John Henry Hopkins, and the Rev. Frank Du Moulin, Chicago; the Rev. Cassius M. Roberts, Philadelphia; the Rev. Dr. J. W. Ashton, Olean, N. Y.; the Rev. W. Northey Jones, Manchester, N. H.; the Rev. J. O. S. Huntington, Order of the Holy Cross; the Rev. John R. Matthews, Ohio; the Rev. Dr. James S. Stone, Chicago; and the Rev. Harvey Officer, Jr., Princeton.

The meetings to study missions are held at eleven o'clock save on Saturdays and Sundays, and continue until time for luncheon. It is expected that they will be held in a tent, pitched on a lawn opposite St. John's Church. One topic will be studied each day. Some of the speakers are:

The Bishops of Cuba, Porto Rico, Georgia, Lexington, and South Dakota; the General Secretary of the Board of Missions; the new Educational Secretary of the Board; the Hon. James S. Sherman, chairman of the House Committee on Indian Affairs; Mr. Sadazuchi Uchida, Japanese Consul-General at New York, who was educated in an American Missionary School in Tokyo; Governor Warfield, of Maryland, who speaks upon the Negro; the Rev. J. E. Russell, Lawrenceville, Va.; the Rev. Dr. James W. Morris, who with Bishop Kinsolving was a pioneer missionary to Brazil; Mr. William B. Millar, Army and Navy Y. M. C. A. Secretary, just returned from the Philippines; the Rev. Dr. Arthur J. Brown, Secretary of the

Presbyterian Board, who speaks on the Far East from the point of view of the Christian statesman; Mr. P. C. Daito, Japan, who comes from the Philadelphia Divinity-school; two Yale Divinity seniors who are natives of Cappadocia and have been students in St. Paul College, Tarsus; Mrs. A. L. Sioussat, of the Maryland Auxiliary; Miss Sallie Stuart, of the Virginia Auxiliary; Mrs. Philip N. Nicholas, of the Western New York Auxiliary, and Miss Julia C. Emery, of the Woman's Auxiliary to the Board. It is likely that Governor Higgins, of New York, will attend, in which case there will be a Governor's Day. He is a vestryman of St. Stephen's Church, Olean.

Recreative—On one evening there will be a Lawn Fête at Richfield and on one afternoon there will be a Lawn Party at Cooperstown. Three formal five o'clock receptions are promised, and every Friday afternoon, from July 28th to August 18th, there will be musical recitals and concerts. Special attention is given to afternoon diversions, for which there are trolley excursions, boating, driving, golf, bathing, tennis, and visits to haunts of Deerslayer and Harry Hurry.

Railroad and Hotel Rates—The railroads have granted a rate of a fare and a third, certificate plan, tickets good going from June 26th to August 26th, and returning up to August 30th. There are many hotels and boarding houses, and some furnished houses for rent. Rates per person are \$9 up to prices usually charged in the finest hotels. Conference officers will locate you in the best quarters for any price you wish to pay. For map, detailed programme, hotels, and any other information, address The Seabury Society, Eugene M. Camp, President, 31 Union Square, New York, or for anything relating to the Woman's Conference, to its Secretary, Miss Lucy G. Arnold, Geneseo, N. Y.